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Gay Community News

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THE WEEKLY

FOR LESBIANS AND GAY MALES

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SPORTS WORLD REELS FROM HETEROSEXUAL 'MARRIAGE' RING

*Tennis Stars
Tell GCN of
Their Ordeal*

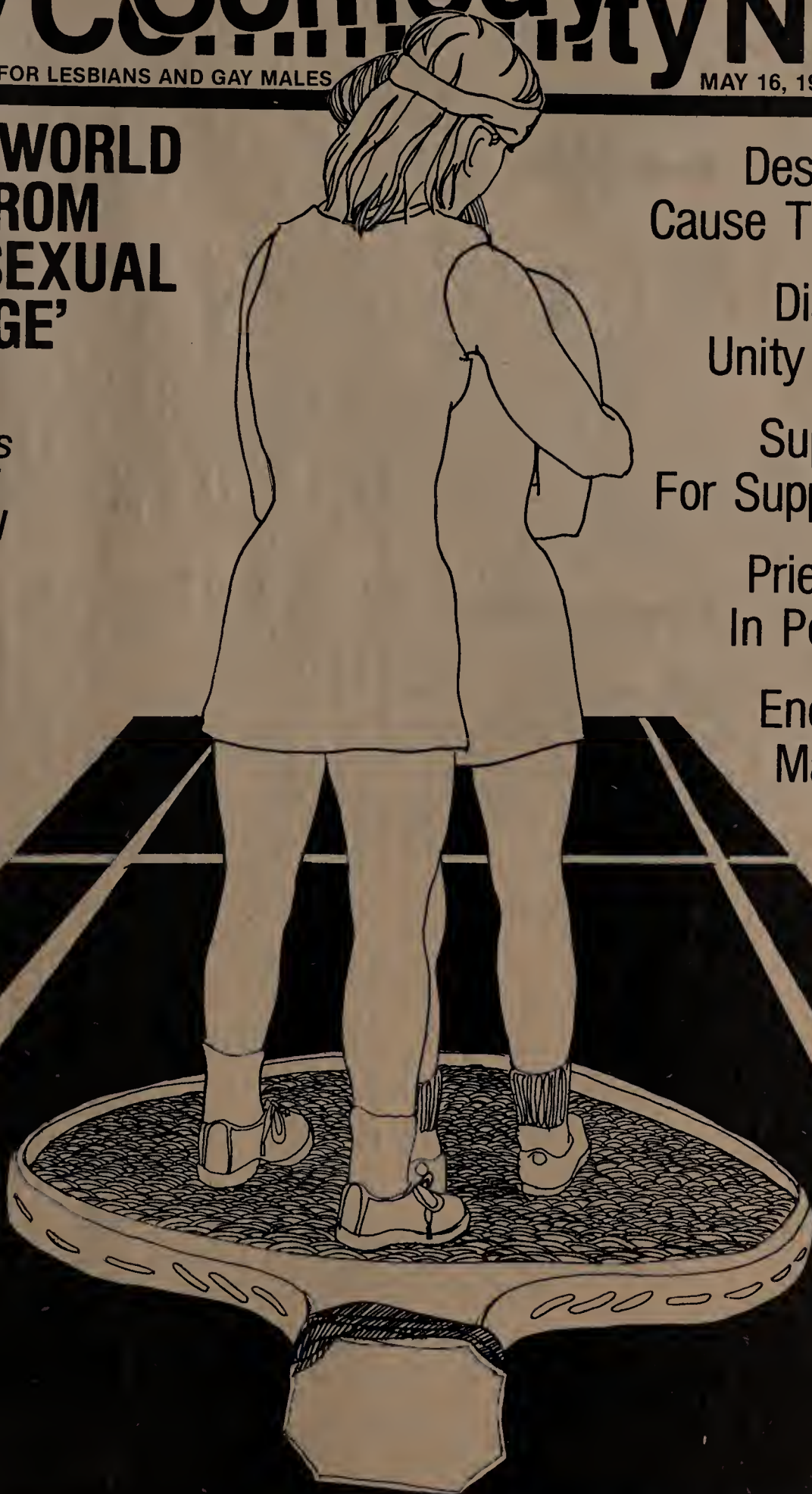
Designer Jeans
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Unity Conference

Support Group
For Support Groups

Priest Pops Off
In Porno Palace

Energizing the
Male Lesbian
Community



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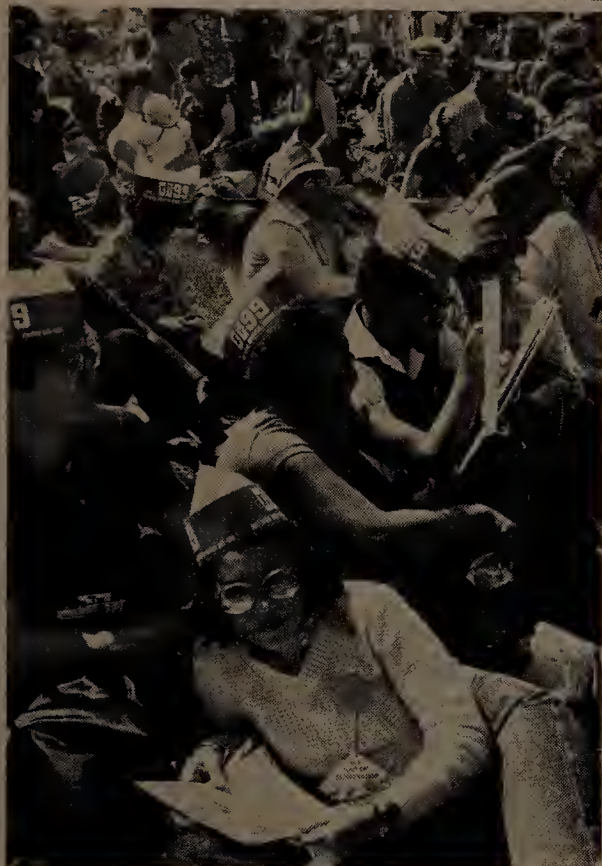
GayCommunityNews

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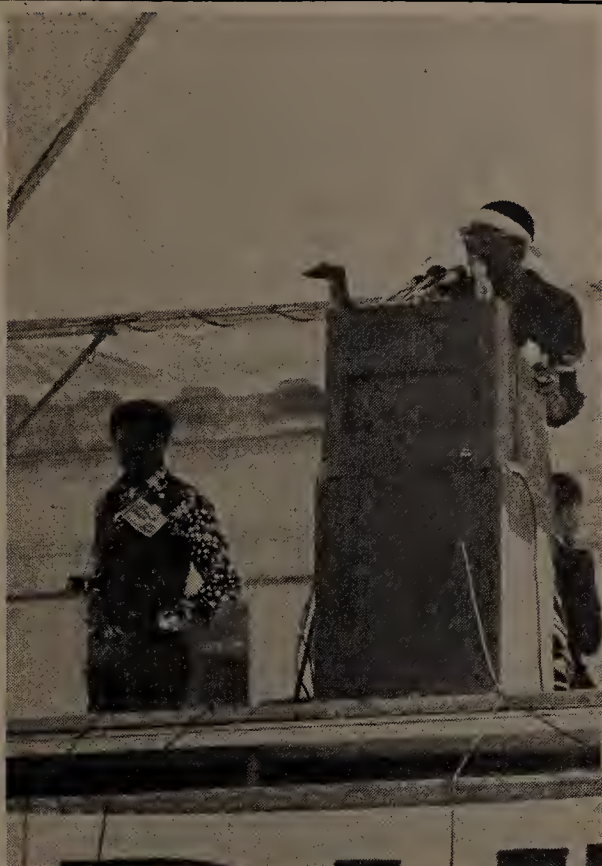
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May 16, 1981



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Nick Maklary/DEFINITION NEWS AGENCY



Marilyn Humphries



David Morris



Nick Maklary/DEFINITION NEWS AGENCY

Scenes from the May 3 demonstration. Clockwise from top: hospital workers; Gwendolyn Weindling; the crowd gathered at the Pentagon; some members of Black and White Men Together; part of the lesbian and gay contingent.

By David Morris

WASHINGTON, DC — Lesbians and gay men were prominent in a new coalition of progressive forces at the first major demonstration against the Reagan administration, held here on Sunday, May 3.

The demonstration, which drew a crowd estimated by organizers at over 100,000, was directed primarily against the growing U.S. involvement in El Salvador and against the administration's cuts in social program spending, but leaflets and speakers at the rally held that all oppressed groups will suffer from the administration's policies.

"We are all threatened," said Gwendolyn Weindling of Dykes Against Racism Everywhere, a New York organization. "Make no mistakes. We understand that our liberation and the liberation of all are one and the same."

Weindling, who was instrumental in bringing together lesbians and gay men as a visible force in the People's Anti-War Mobilization (PAM), the coalition responsible for the demonstration, spoke of the historic importance of the event. She said its significance lies not only in the size of the demonstration, the largest since the war in Vietnam, but in the strong role assumed for the first time by lesbians and gay men.

With some 15 to 20 organizational banners in the

march, lesbians and gay men made up a large and vocal contingent, but Weindling was the only one of the 26 speakers at the rally representing that contingent.

PAM members have pointed out that a number of other groups not visible in protests against U.S. involvement in Vietnam also played a strong role in the May 3 demonstration, including labor organizations, womens groups and racial and ethnic minorities.

Weindling pointed out in her speech that gay people have been active in the past in every movement against oppression but have never before been visible. She said the same reactionary forces that keep the military junta in power in El Salvador oppress lesbians and gay men in this country, and that it is no coincidence that the threat of direct military intervention in Latin America and an increase in homophobic oppression occur at the same time.

"We have had enough," she declared. "Victory to the people of El Salvador."

Laurie Fierstein, National Staff Coordinator of PAM, told the demonstrators, "The whole world is watching and yearning for our success."

Fierstein gave a warning to the Reagan administration. "You can't get away with it," she said. "You can't shove your racism and cutbacks down the throats of the people." Continued on Page 12

Lesbian Mothers Lose Custody

By Jil Clark

NASHVILLE, TN — "But, Your Honor, this is the Bible Belt. This [a lesbian raising her children] might be okay in New York or California, but this is the Bible Belt!"

Those are the words of Gallatin Tennessee attorney Donald Dietrich, arguing that his client's ex-wife, a lesbian, should not be allowed to keep custody of their son, according to Nashville attorney Abby Rubinfeld.

Two mothers who are lesbians have recently lost custody of their children in Tennessee courts.

For the first time in the courts of this state, a judge held that lesbianism alone is not a sufficient basis upon which to remove children from their mothers' care. Nevertheless, Bradley County Circuit Judge Earle Murphy ordered Jane Jones (not her real name) on March 16 to give up custody of her four-year-old son on the ground that Jones' recent move from the small town of Cleveland to the city of Nashville would be detrimental to the child. Murphy reasoned that the boy, a victim of cerebral palsy, needed to continue to receive the love the affection of this extended family in Cleveland.

According to Rubinfeld, the mother's attorney, the judge's reasoning is "questionable," since the expert witnesses testified that the boy would be better off in Nashville, where there are public schools designed to meet the special needs of disabled children.

"The evidence did not support the judge's determination," said Rubinfeld, who will present the case to the appellate court in Knoxville late this fall.

Rubinfeld said the boy's father told the court he did not want to see his son brought up in "an immoral atmosphere." He also alleged that the mother beat the boy with a belt when he would not put on his shoes by himself. The mother told the judge that her ex-husband spoils the boy instead of making him try to do things himself. Bradley held in the mother's favor, said Rubinfeld.

Rubinfeld commented, "The boy's maternal grandmother is a holy roller. . . . [she and the boy's father] want to put him in a Christian private school with no other disabled children."

"He [the boy] was really making progress while he was with his mother [in Nashville]. Now that he's back in Cleveland, he's doing badly . . . and he says he wants to come back up here with his mother."

Meanwhile, in Gallatin, Tennessee another judge has removed four children from the custody of their mother "solely on the grounds that she is a lesbian," according to Rubinfeld, who is involved in this case also.

Sumner County Circuit Court Judge Thomas Boyers presided over the settlement, in which Mary Moe (not her real name) forfeited custody of her children, who range in age from 18 months to 12 years, and accepted visitation guidelines which stipulate that she can visit the children only at the home of her ex-husband, Mike Moe.

However, Mary Moe hasn't seen her children since the time of the settlement five months ago, said Rubinfeld. Mary Moe alleges that Mike Moe aimed a gun at her when she last approached his house and peered in a window looking for her children. Also, Mike Moe has recently moved from Gallatin to Chatanooga, said Rubinfeld, making it necessary for Mary Moe to travel 150 miles to get to her children.

Based on these "changes in circumstances," Moe has filed a petition asking Boyers to set different visitation restrictions and warn her ex-husband not to interfere with the court's orders.

"Lesbianism is all the father alleged in the petition," Rubinfeld told GCN. "He presented the court with an affidavit signed by [Mary Moe's] ex-lover stating that she [the ex-lover] is a lesbian."

Rubinfeld explained that her client settled for visitation without pursuing a full hearing on the merits of her case because the children

Continued on Page 6

Apparent Suicide GCN Volunteer Dies

BALTIMORE, MD — A long-time volunteer for *Gay Community News* and for a number of other gay activities has apparently committed suicide.

The body of Ken Russel, a graduate student in chemistry at Johns Hopkins University, was found in his own apartment by a fellow student on Wednesday, April 29. Russel, who had apparently poisoned himself, had sent a note to the student who later found his body and had left notes to several friends he had worked with as a volunteer at Baltimore's *Gay Paper*.

Jeff McCrae, one of those Russel had sent notes to, told GCN Russel had written that he "felt very old and very tired."

McCrae said Russel, who was in his mid-twenties, had no close friends in Baltimore, was alienated from his family and had lost interest in his studies but did not seem depressed. He said he last saw Russel at the office of the *Gay Paper* on Sunday, April 26 and that Russel was in his "usual cheerful spirits" at the time.

Russel had worked for several years as a volunteer at GCN helping mail papers to subscribers on Friday evenings and in several

other activities. He moved to Baltimore last fall to enter Johns Hopkins University. He did writing, editing and typesetting for the *Gay Paper*. McCrae described Russel as "a lifesaver" at that publication.

Russel was also active in the Johns Hopkins gay caucus and the gay hotline.

Friends and co-workers of Mel Horne, a one-time GCN volunteer worker and staff member who was killed recently during a robbery, have established a fund in order to offer a reward to anyone supplying information leading to the arrest and conviction of Horne's killer.

Michael Brodeur, who worked with Horne at the Boston University library, said the fund was established by "people who knew Mel, people who are concerned, people who want to see something done."

Donations should be sent to the Mel Horne Memorial Fund, c/o P. J. Vallon, Mugar Library, Boston University, 771 Commonwealth Ave., Boston, MA 02215.

News Notes

quote of the week

"When a woman walks across the room, she speaks with a universal body language that most men intuitively understand. Men hardly ever ask sexual favors of women from whom the certain answer is 'No.' Virtuous women are seldom accosted by unwelcome sexual propositions of familiarities, obscene talk or profane language."

—Phyllis Schlafly, testifying before the Senate Labor Committee on sexual harassment in the workplace.

the same enemies

LONDON, England — A large number of gay men participated in the riots which occurred in the Brixton section of this city during the weekend of April 11, London Gay News reports.

The rioting in the largely black district, which resulted in injuries to over 100 police officers and in a large number of fires, followed a long history of racist harassment by police and intimidation by neo-Nazi gangs.

According to Gay News, as many as 75 percent of the white people involved may have been gay. The paper says that since the riots a new feeling of solidarity has developed between straight black residents of Brixton and gay people living there.

Gay News quotes one witness as saying. "There is a more solid feeling in the area that the predominantly white gay community has the same enemies [as the black community]."

There are reportedly 25 "gay houses" in the area and about 150 openly gay people living on or near Railton Road, know as the "front line" of Brixton because of the intensity of the fighting there during the riots.

Among the gay residents of the area are the Brixton Faeries theater group and the collective that produces *Gay Noise*, a radical publication.

the first in the world

OSLO, Norway — The Storting (Parliament) of Norway is currently considering a bill that would ban discrimination against lesbians and gay men.

The International Gay News Agency (IGNA) reports that if the legislation passes, as appears possible, Norway will become the first country in the world to have such a law.

The bill was submitted by the Labour Government during the spring session after the country's minister of justice asked various groups to submit suggestions for additions to the existing anti-discrimination law. The Joint Council of Gay Organizations in Norway (FHO) presented the minister with a letter signed by 3000 persons supporting anti-discrimination legislation for lesbians and gay men, IGNA reports.

The country's Conservative Party in the meantime has renominated an open lesbian to another four-year term as a member of parliament by a vote of 223-113, according to IGNA.

Wenche Lowzwo's renomination in February of this year came despite a crusade against her by anti-gay conservatives and Christians. As part of the crusade, the chair of the largest group of conservative women in the country denounced Lowzwo and lesbians and gay men in interviews on television and in the press.

Lowzwo was first elected as a member of parliament in September, 1977, and came out publicly as a lesbian in September, 1979. IGNA reports that she has "devoted time to gay liberation," specifically as a strong spokesperson for the pending anti-discrimination bill as a member of parliament's Committee of Justice.

sinful and audacious

BERN, Switzerland — A government-appointed commission of doctors, lawyers, teachers, and sexologists has issued a report suggesting the liberalization of Swiss laws concerning sexuality.

Parade magazine reports that the commission suggested a number of reforms, including liberalizing laws on homosexuality, except for those in the army; lowering the age of consent (presumably for heterosexual sex) from 16 to 14 for both sexes; permitting incest above age 18; permitting pornography in private clubs; permitting prostitution in particular districts; and introducing punishment for rape in marriage.

The proposals will be studied and discussed in the various Swiss cantons before they are offered as an amendment to the national penal code, probably not before the summer of 1982, according to *Parade*. If the amendment is passed by both chambers of the Swiss parliament, the electorate will have 90 days in which to obtain a referendum repealing it, *Parade* says.

According to Swiss newspapers quoted by *Parade*, the reaction of Swiss citizens to the commission's proposals has been that they are "shocking...incredible...a bombshell." To the churches and conservative political parties, which, *Parade* says, are certain to oppose them, the proposals are "sinful and audacious."

disturbing the peace

DENVER, CO — The executive director of this city's Gay and Lesbian Community Center faces trial on a charge of "disturbing the peace" after she was arrested while questioning two Denver police officers about their treatment of two gay men.

Carol Lease was arrested April 5 at the Eighth Annual Coronation of the Imperial Court when she confronted the officers, who were hired by the Imperial Court to provide security for the event, according to *The Word Is Out*, a Colorado newspaper for lesbians.

Lease told *The Word Is Out* that the officers were harassing the two gay men, one of whom was sitting on the other's lap.

Lease said she asked the officers to explain what was happening and to cite the ordinance giving them authority to question the men's conduct.

When the two officers refused to comment, Lease said, she asked for their names and badge numbers and told them, "We'll talk about this next week with your superior officer." She said she also told the officers their conduct would not help the relationship between the gay community and the police.

Lease said she was arrested, without immediately being told why, and taken to Denver police headquarters, where she was fingerprinted and held for three hours. She was later released on bond of \$105.

No account of the police officers' side of the story was available in *The Word Is Out*.

Lease's trial is June 16; she is pleading not guilty. The Gay and Lesbian Community Center board of directors, agreeing that Lease acted in her official capacity as the center's executive director during the incident, has voted to pay her legal fees; fundraising is being planned.

la cage aux folles plucked

FORSYTH COUNTY, NC — Plans made by the local public library to beef up its "family film series" with the critically-acclaimed R-rated film *La Cage Aux Folles* got snagged when heavy criticism prodded library director William Roberts to cancel the film at the last moment.

Library Journal reports that the moving force behind the cancellation was county commissioner and board member Grady Swisher (really!!), who contended that taxpayers' money should not be used by the library to show R-rated films.

The library had publicized the film, which deals with a gay male couple, with signs reading "Out of the Closet and Into the Library." More than 100 patrons from all over the county turned up for the film and were outraged to learn it had been cancelled, *LJ* reports.

Roberts told *LJ* that the library had to back down on the showing of the film because it did not have a policy on the question of R-rated movies; the board is attempting to formulate such a policy now, he said. The library also scratched the screening of another R-rated film, *The Tin Drum*.

After *La Cage Aux Folles* was cancelled by the library, the local Unitarian church screened it — to standing-room-only audiences, *LJ* reports.

gay prisoner fights back

DANBURY, CT — A gay prisoner plans to file suit against the federal Bureau of Prisons over the policy of permitting wardens to exclude gay publications which, in the warden's opinion, "pose a threat to the security, good order or discipline" of the prison or "facilitate criminal activity."

According to Jack Kunsman, the plaintiff in the suit, the bureau's policy is used to exclude homosexual material on the grounds that it would encourage gay sex among prisoners.

Kunsman's complaint results from a refusal by Danbury federal prison warden William Nelson to allow *Blueboy* magazine to be delivered to prisoners.

Kunsman said, "The same bureaucrats [who exclude gay material] see no harm in permitting very sexually explicit heterosexual magazines into their prisons even though these magazines sexually stimulate and frustrate the reader until he seeks out sexual relief via homosexual rape or consensual homosexual activity."

Kunsman's original suit, filed in the US District Court in Connecticut in August, 1980 was dismissed on the grounds that Kunsman had not exhausted the administrative process within the prison. Kunsman says he will file suit again after he has gone through the administrative process, which he is convinced will not result in a change of policy.

Federal Bureau of Prisons policy regarding lesbian and gay publications was liberalized last year as a result of a lawsuit filed against the bureau by National Gay Task Force, *Gay Community News* and *off our backs*. According to an out-of-court agreement that was reached, wardens may exclude homosexual material only if it "posed a threat to the recipient" (see *GCN*, Vol. 8, No. 15). Prior to that agreement, wardens had routinely excluded all lesbian and gay publications regardless of their content.

heterosexuals sweat?

HAMMOND, IN — A new book by a Baptist preacher sets the record straight on how to make sure your male children grow up heterosexual.

Arkansas *Gay Writes* reports that Rev. Jack Hyles of Hammond in his new book *Jesus Had Short Hair* advises parents that sweating will help boys avoid homosexual tendencies. No mention is made in *Gay Writes* of the reverend's preferred method for inducing perspiration.

Hyles warns against physical contact among boys but urges proximity. "Boys should be around boys," he writes. No explanation is offered for the apparent contradiction.

Hyles also discourages parents from kissing boys excessively.

not good for the eye?

ANKARA, Turkey — The New York *Times* reports that police here have begun a crackdown on the country's gay men.

During the weekend of May 2, Istanbul police reportedly raided the Beyoglu district of the city and closed down 11 "places of entertainment" for illegally employing gay men.

Twenty-two gay men were taken into custody in connection with the raids, the *Times* reports, and were detained for 24 hours before police removed them from the city.

The *Times* says that until recently homosexuality was a well-hidden phenomenon in Turkey except among young male dancers in rural areas. In the past few years, however, transvestite singers and other performers have become popular.

The *Times* reports that Turkey's most popular singer of traditional music is 29-year-old Bulent Ersoy, who recently underwent a sex-change operation to become a woman.

Ersoy and other artists in drag had reportedly been widely publicized in the popular press.

But the Istanbul Security Department announced at the beginning of this year that drag would no longer be tolerated. Ersoy and others were arrested and forced to sign statements that they would no longer be seen in drag on stage or in private life.

Ersoy reportedly said, "I declared that I would wear normal clothes while performing my act and from now on would not indulge in acts and manners which are not good for the eye."

help!

• The **Lesbian-Feminist Study Clearinghouse** "functions as an **exchange mechanism** for the sharing of Lesbian-Feminist vision, perspectives, and scholarship," according to its staff. The clearinghouse seeks to represent the voices of all segments of the lesbian-feminist community, especially Third World lesbians and women working and writing in settings other than "academia." They ask lesbians to send copies of their work — non-fiction essays, reprints, materials for projects and programs — for review to Coralyn Fontaine, LFSC/Women's Studies Program, 1012 CL, University of Pittsburgh, Pittsburgh, PA 15260. Authors retain rights on all materials.

• **Gay Rights National Lobby in Washington, D.C.** is asking for **contributions, memberships, and names** of persons who should be part of their Constituent Network as part of their battle to pass a federal lesbian and gay civil rights bill and to defeat anti-gay bills and amendments. For more information, contact GRNL, P.O. Box 1892, Washington, DC 20013, (202) 462-4255.

quickies

... **Nevada** Lt. Gov. Myron Leavitt, who called backers of a gay rodeo in Reno "queers" and said they should take the event to California (see *GCN*, Vol. 8, No. 37), has been termed a "**male Anita Bryant**" by Nevadans for Human Rights head Steve Hinkson, the Associated Press reports. ... **Jerry Falwell's "I Love America"** rallies are still going on. Colorado's *The Word Is Out* reports that feminist, gay, and other groups plan to protest the Denver rally, scheduled for April 20.

upcoming conferences

The 1981 **Midwest Lesbian-Feminist Conference** will be held September 4-6 at a camp near **Lincoln, NE**; the theme will be "Connecting...Surviving...Creating." For more information, contact LLL, P.O. Box 30137, Lincoln, NE 68503....

Minnesota Gay Bill Tabled

By Christine Guilfooy
MINNEAPOLIS, MN — The Minnesota House of Representatives has tabled one bill that would have repealed laws against consenting adultery, fornication and sodomy and another that would have prohibited discrimination against lesbians and gays.

Although both bills were tabled virtually without comment from committee members, Rep. Karen Clark, who introduced them along with Rep. Randy Staten, told *GCN* that she was pleased because "there had not been a hearing on these bills in 4 years. Just getting a hearing was a major victory."

Because the current legislative session ends May 18th, the committees' actions virtually assure the death of the bills at least until the next session which begins in January. Of the action which will occur in the meantime, said Clark, "We are talking about using the networks that are supporting us to reach the individual legislators on those committees over the interim."

At the present time in Minnesota, consensual sodomy, adultery and fornication are punishable as gross misdemeanors. There is no state statute prohibiting discrimination against gays, although there currently is such an ordinance in effect in the City of Minneapolis. A gay rights

ordinance was repealed in neighboring St. Paul in 1978.

At the public hearings before the Committee on Criminal Justice and the Judiciary Committee, gay activists, feminists and members of the clergy testified in favor of the bills. Proponents reportedly outnumbered opponents.

Many of those testifying in opposition were from religious organizations. As the hearings for both bills were held only hours apart, many of those who attended the first hearing moved en masse to the second hearing.

According to an account in the Minneapolis-based paper, the *GLC Voice*, one woman from the Council of Catholic Women testified that consensual adultery, fornication and sodomy laws have "educative value" and should remain on the books.

Clark told *GCN* that while these laws are not invoked often, when they are, it is usually against gay men.

Clark also told *GCN* that she was satisfied with the gains made by introducing the bills, particularly the consensual sodomy bill, of which she said, "I have pretty much of a commitment that it will come off the table and will move." Clark also expressed satisfaction in terms of the learning experience it afforded her forces and in terms of the networking

which proponents of the bills were able to accomplish.

Said Clark, "I didn't have any illusions that [the bills] would pass. . . . [But it is important] to keep the issues before our legislative bodies. We have to try to intensify our visibility and to keep the pressure on."

Clark further commented, "I got a lot of pressure from other legislators who said, 'We don't want to be voting on these issues. Even if we personally agree with you, it will be very difficult to defend at home; it's going to cost us.'"

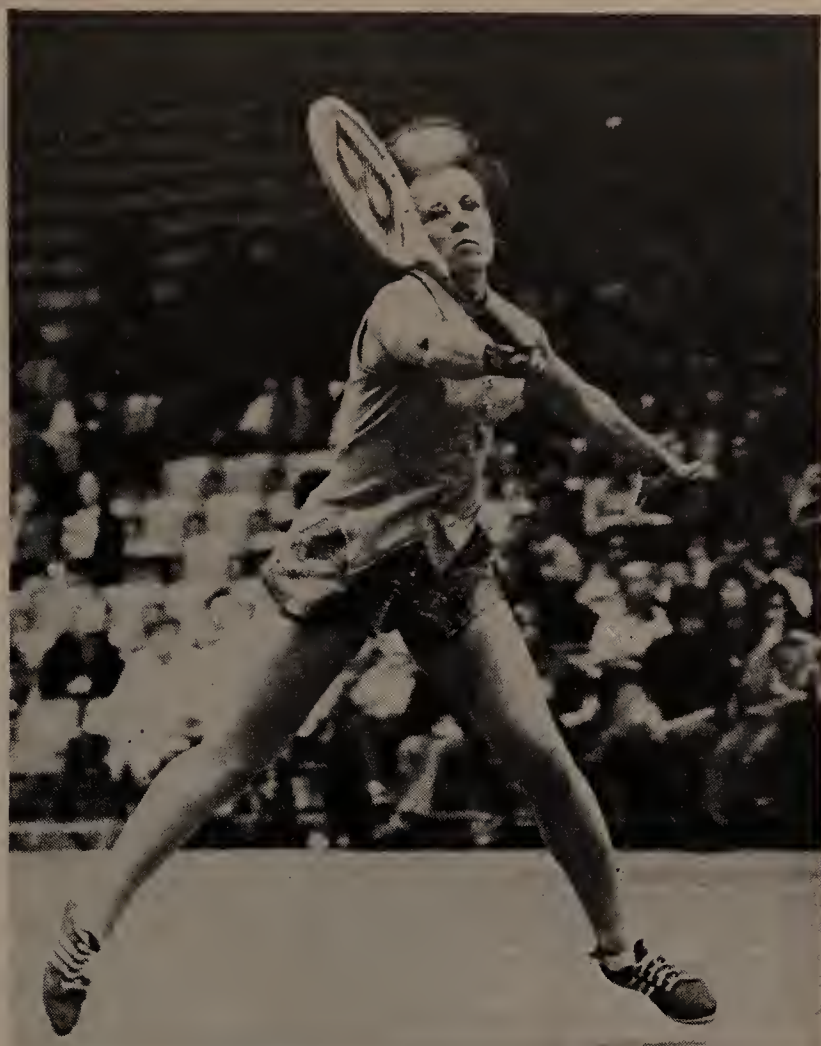
Tim Campbell, publisher of the *GLC Voice* told *GCN*, "Gay activists here believe that introducing the bills is a good forum for public discussion. Whether they pass or not, the arguments and the development of a network doesn't happen if we don't have a drive for the bill. Nothing seems to go on here without a drive for the bill. Everytime we drive, we gain new supporters. There's a lot of sentiment here that the fact that the drive happens is as important as the victory."

Of the opposition to the bills, Clark told *GCN* that it "wasn't well organized on this one, but the organization is there and we expect that they will be visible the next time."

In spite of the support Clark was able to muster before the committees, the bills were turned down without debate. On this Campbell comments, "The committees listened politely to testimony from both sides. The opposition didn't argue very strongly against our bill. In fact, they presented a very bad case. They didn't need to present it very strongly for the legislators to turn it down anyhow. The motions to table were just waiting until people got done."

While Campbell was pleased with some aspect of the legislative activity, as was Clark, he also expressed disappointment. "Neither issue was really discussed by the representatives. No representative had to make any comments and put himself on the line. Part of what you hope is that legislators get their name on the line voicing their arguments in favor of your legislation and they didn't get that far."

However, Clark pointed out the impact that the bills had on members of the committees that heard them. "Since the hearings, different individuals have come up to me and given me tremendous feedback. People felt challenged and they felt informed in a way they didn't expect to be. They had something in them moved or stimulated. Especially testimony on the Human Rights Act was very powerful, very personal. I think that was effective in moving a number of individuals on the committee." — filed from Boston



Billie Jean King.

Ellen Shub.

News Analysis Another First For Billie Jean

By Denise Sudell

The Billie Jean King Affair marks another "first" in the career of the flamboyant, controversial athlete. She was the first woman athlete to earn more than \$100,000 a year; she was the prime mover behind the Women's Tennis Association; she was the loudest agitator for women tennis players receiving purses and prestige equal to those received by men players; she was one of the first well-known women athletes, if not the first, to publicly acknowledge that she had had an abortion and to support abortion rights for women. And she hit a smashing blow for woman and for tennis when she beat self-proclaimed Male Chauvinist Pig Bobby Riggs in straight sets in the Houston Astrodome, before 31,000 people and 40 million TV viewers, in a match that was proclaimed the Battle of the Sexes.

Now Billie Jean has become the first prominent American athlete, man or woman, and one of the first popular public figures in any field, to acknowledge having had an affair with a member of the same sex.

The revelation, as almost everybody in America knows by now, came as a result of a lawsuit filed by King's former secretary, Marilyn Barnett, claiming that she and King had been lovers for seven years and demanding lifetime sup-

port and an interest in a Malibu house which she says King bought for her in 1974. At first King denied the affair; then, two days after initial denial, she called a press conference to admit to the affair with Barnett, calling it a "mistake" which has "been over for quite some time."

The Billie Jean King Affair, and its accompanying widespread publicity, will undoubtedly have a great impact on the future of women's tennis and on the lesbian and gay movement, as well as on the career of King herself. But the question is: what will that impact be? The answer is not yet clear.

So far, King's career doesn't seem to have been affected negatively — at least not to a very great extent, and at least not if one believes public statements.

King herself offered to resign as president of the Women's Tennis Association she helped found, telling the *New York Times*, "If they don't want me anymore, I can appreciate that fact." But as *GCN* went to press, 12 of the 15 executive board members had been polled by WTA, and all 12 of them supported King, with no conditions placed upon that support, a WTA spokesperson told *GCN*.

Squibb had announced that it was dropping King as an endorser of its vitamins; but a spokesperson for the company denied that the

Continued on page 12



News Analysis Daredevil Battles S/M Rapist

By Rob Schmieder
NEW YORK — In the current issue of *Daredevil* comics, the super-hero of that name encounters a villain wearing full S/M leather gear, discovers that a woman he works with had been raped and never reported it, and ends up responding to her rape both by identifying with her when held at the mercy of the S/M villain, and by encouraging the woman to testify against the rapist when he turns out to be the same person as the villain.

In the course of a story entitled "Lady Killer," in the August issue of *Daredevil*, the hero pursues the villain to a bar called "The Pit" which has a chains-and-leather motif and is frequented by an ambiguous crowd of men and women in leather and bondage attire. This scene can easily be seen as a reference to S/M bars such as the Anvil — the same bars that were also equated with violent crime in the film *Cruising*.

Contacted by *GCN*, Denny O'Neil, the Marvel Comics editor responsible for the story, commented that there had been a concern on the part of himself and Frank Miller, *Daredevil*'s artist/writer, that the S/M character might appear to be gay. To avoid this possibility, said O'Neil, a gay co-worker was consulted and "a few alterations" were made.

Among those alterations, according to Miller, were the inclusion of a scene where the villain is seen with a female companion watching television at home and planning an assault on Betsy Beatty, one of other female characters in the story. O'Neil described "The Pit" as a "biker bar."

Miller said he felt it was important that the S/M villain not appear to be gay as he "didn't want to support the hatred towards women rift." He said he

Continued on Page 11

Gay Eagle Scout, Ousted, Sues

By Jil Clark

SAN LEANDRO, CA — A nineteen-year-old eagle scout who once took a male date to a high school prom is suing the Boy Scouts of America for expelling him because he is gay.

Timothy Curran said his application to be a scout leader was rejected by an executive of the Mount Diablo Boy Scout Council, who told him that homosexuals are immoral and therefore do not meet the requirement that scout leaders be "of good moral character."

Curran, a merit scholarship student at the University of California at Los Angeles, filed the suit in Los Angeles Superior Court on April 30, seeking to retain his rank and to work as a staff member at this summer's Boy Scout Jamboree in Virginia — as well as to collect \$520,000 in damages.

Curran's attorney, Susan McGrievy of the American Civil Liberties Union, said she is "optimistic" that the court will order Curran reinstated.

"They [the Boys Scouts of America] would have to change the thrust of the Mariship Doctrine to win. The Doctrine says that even if the organization is private, if it has a public character and significantly impacts on the public — which the Boy Scouts obviously does — it can't discriminate [on the basis of sexual preference]."

McGrievy also based her optimism on a 1979 state supreme court decision in a suit filed by four persons fired from their jobs at the Pacific Telephone Company. The court ruled that the company as a utility, "enjoys a state protected monopoly or quasi-monopoly," and is therefore subject, like the agencies of the

state, to the equal protection clauses of the state constitution.

David Parks, national attorney for Boy Scouts of America, Inc., told *GCN* that Curran was expelled from scouting, not because he failed to meet the "good moral character" requirement for scout leaders, but because he does not fit an organization policy which states that "homosexuality and participation in scouting is not compatible — and the same goes for atheists."

Curran said that this policy is not written down anywhere in scout regulations. Asked about this, Parks said that he did not know where this policy appears in writing. "I know it's not in the bylaws," Parks said. "It's simply a policy of ours. It's been around for all time — since the organization was founded in 1910."

Continued on Page 6

Community Voices

the political is personal

Dear *GCN* and the world,

I don't totally understand all the politics surrounding the lesbian S/M discussion. I don't know all the ramifications of consensual exchange of power or catharsis through experimenting with fear and humiliation and pain. And I don't know what I think of the argument that getting into S/M fantasies can reinforce our own oppression. But I do know that talking about S/M a lot in the last couple of months has really helped my sex life.

Part of it has been just talking about sex with friends more specifically and in more detail than I've done in a long time. Beginning discussions about S/M has led to a lot of sharing about what some of us are actually doing in bed, and what that really feels like.

But it's also been liberating to talk specifically about the S/M fantasies and experiences that me and my friends have had, are having, or want to have. It's especially exciting to talk, not just with friends, but with my lover. And not just to talk, but to act.

So I want to thank the S/M lesbians who have done so much sharing, and who have received so much criticism and negative energy. Once again I am lucky enough to be pushed and to learn from the experiences of others.

Lee Swislow
Cambridge, MA

destructive criticism

Dear *GCN*,

Under the guise of sisterhood, solidarity and socialist equality, some women have been trashing their sisters in a brutally self-righteous way. This kind of public put-down is the beginning of a cruel and manipulative process that isolates women from each other.

It is painful to read the letters to the editor in *GCN* and other alternative newspapers that are written by groups or individuals condemning the businesses or organizations of other women. This kind of baiting of other women via the media is further entrenching women in the oppressive style used by our real enemy, which is the straight press and its straight society. The establishment trashes us already, why perpetuate it by putting each other down? As Holly Near says in her song called "You are not My Enemy," "... Why do we strike out at the closest thing to us?"

It is unfortunate and ultimately self-defeating when women turn their anger and hatred of men's rules and power into a kind of self-hatred and disharmony amongst each other. Do we fear the success of one another? Are we too unwilling to listen to each other?

The process of organizing a women's concert is still new. Why not reach out with positive and constructive criticism in a more personal and professional manner, than waste good creative energy being antagonistic and hostile. Why hurt a feminist record distribution company for complying with its own company policy? This is a woman-owned business that provides a service to all women and a livelihood for the owners. We are working as hard as we can, and we are not yet in our best feminist Utopian world.

The women's movement and lesbian community is not like a small cottage industry that makes one little product. It is vast and reaches out into the mainstream. That mainstream is watching us. This infighting and trashing of each other is fuel for groups like the Moral Majority and even our own *Boston Globe*. They see the discord and bitterness as being an opening into our most vulnerable positions. They pounce into that vulnerability and achieve power once again by stressing women's quarrelsome natures, and inability to get anything done. We are mocked and chastised. I hope that I will not see my sisters mocked and chastised by each other in the alternative press, or leafletted at concerts, when Reagan, Schlafly, Helms, Hyde, Jensen and hundreds of other destroyers are trying to control our lives.

Thank you,
Jean Segaloff
Cambridge, MA

fat liberation

Dear *GCN*,

When awareness of any type of oppression begins to develop, it is met with disbelief, ridicule, resistance, and violence, as people clutch at attitudes and stereotypes they have learned for years. This is what is happening as the movement toward Fat Liberation becomes visible. I think that anyone who understands the particular ways in which she/he personally is oppressed can develop a sense of how unjust that oppression is (depending on how much he/she has internalized it), and can extend that understanding into a commitment to fighting against all forms of oppression. Willingness to ally oneself with other people who are getting shafted has always been important, but with Reaganitis running rampant, it is crucial for us to help each other fight our battles.

David Harman's letter to *GCN* (4/18) in reaction to the *Fat Liberation: No Joking Matter* articles (*GCN* 3/28), with his comment about having little "to fear in the tubby's uniting; structural engineers have yet to design the building large enough," besides being cruelly insulting, is as unfair and painful as any remark directed against gay men or lesbians because of our sexuality, against any person of color because of their race, against any poor person because of class, against any woman because of her sex, etc. Harman's letter is a great example of reactionary resistance to understanding fat oppression, much of which derives from fear that fat people could be/will be powerful; that we might feel just fine about taking up every inch of space we fill, without an ounce of guilt.

Harman's pitting of fat people against starving people is absurd, because fat people on diets (which means many of us, unfortunately), are frequently eating less calories than the starvation level, as determined by the World Health Organization. His implication/assumption that fat people are all "overeaters", is simply wrong, as is his assumption that fat people are not among the "hungry and homeless" — that is, fat people are fat because they're well off and can afford to eat alot. Anyone can look around and see that this is false; that there are many poor and working class people who are fat, and plenty of skinny rich people.

Some other oppressive reactions to Fat Liberation surface in Tom Sharpley's letter (*GCN* 4/11). He states his fat-hating opinions ("fat is ugly. It is a sexual turn-off") as emphatic facts, not as the opinions they clearly are. Of course, Sharpley's opinion is identical to that of most people brought up and socialized in current fat-fearing white culture. Sharpley's statement of "fact" is reminiscent of New Rightists' assertions that "gay is repulsive. Gay is unnatural; gay is a sexual turn-off." Obviously neither set of opinions is true. But stating them as the truth affirms and perpetuates the oppression.

We are not kidding ourselves, Mr. Sharpley. We are loving ourselves as we are. We have every right to do so. To say, as all the messages and stereotypes of fat people say, that we can only be seen and treated as worthwhile people if we aren't fat is to say that lesbians and gay men can only be treated as worthwhile people if we aren't gay/lesbian. In other words, shed your otherness and conform, and you'll be just fine.

Mr. Harman and Mr. Sharpley, ask yourselves how you benefit by keeping us down. You have facts, and if the fact in the articles aren't enough, write to Fat Liberator Publications. P.O. Box 5227, Coralville, IA. 52241. I would venture to guess that you both have some understanding of what it's like to be oppressed or you wouldn't be reading *GCN* at all. What are you waiting for? Join us! Massively yours,
Priscilla Proudwoman Stadler
Jamaica Plain, Ma.

one of the best

Dear Editor,

Congratulations to Joe Martin and *GCN* on the terrific interview with Congressman Barney Frank in the April 25 issue.

We, too, are delighted by his move to Congress. Barney has already gained the respect and admiration of the gay and lesbian community here in the nation's capital.

Thanks to the voters of the 4th District for sending us one of the best.

Tom Chorlton
President
Gertrude Stein Democratic Club
Washington, DC

what is natural?

Dear Folks,

A pattern seems to have been established, beginning with last year's Bronski/Stoltenberg confrontation, of pairing every pro-S/M article with an anti-S/M article. Hey, kids, we didn't feel like we had to give Anita Bryant equal time, did we? Actually, Paula Ettelbrick's article in the May 9 issue was somewhat positive. However, it stems from a fallacy that the dominance-submission pattern in women derives from masculine needs superimposed upon a postulated "natural" sexuality, and that the pattern is (therefore?) inherently sexist.

There can be "politically incorrect" S/M as much as anything else. S/M scenes in which I have been involved have sometimes taken an anti-woman or anti-gay turn, but not only am I made extremely uncomfortable as a political gay person, I am instantly turned off sexually. The feminist argument confuses something that is central — the dominant-submissive pattern — with something that can be absent entirely — the use of such dominant-submissive patterns to promote and enforce sexism.

The next step in the argument is to say that S/M *must* be sexist because dominant-submissive patterns are inherently masculine in origin and that "liberated" women should free themselves from such patterns. I would be fascinated to see any documentary evidence that this is the case, although I suspect that such generalizations can never be "proved." In fact, however, the main arguments used are that since S/M is obviously sexist, men must have thought it up (circular reasoning); and that feminist women intuitively feel no need within their own psyches for dominant-submissive relationships. Could it be that these people are just not into S/M? When

raped in prison

Dear Friends,

Claude Winfield of the National Gay Task Force gave me your address to seek out addresses for groups willing to assist me with court action against the state of Virginia.

My main need is moral support. I was assaulted and raped recently by four people at knifepoint. I am being treated by a doctor for internal damages, but the mental damage is what they can't help with.

I asked my charges to be pressed against these individuals. What I got was locked up 24 hours a day except for two showers a week. The four got released back to the main population with no charges.

The investigators said that since I'm gay, I provoked them to force me. What a comforting thought.

I have filed suit for \$3.5 million in Federal Court, but the main hassle is I'm being transferred now to a total lock up institution. I'm the one getting all the punishment.

I don't have the money to hire an attorney, so

Design Director

Gay Community News is looking for a Design Director. Graphic Arts skills necessary as well as a commitment to feminism and social change. Low salary plus medical benefits. June 1 opening. Address inquiries and resumes to Amy Hoffman, **GCN**, 22 Bromfield Street, Boston, MA 02108 or call (617) 426-4469.

GCN welcomes letters to "Community Voices." If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

women claim to feel dominant-submissive impulses, it could be argued that dominant-submissive impulses have been "programmed in" to women by a sexist society, but it could equally well be argued, for women who lack these impulses, that such impulses have been suppressed by an insufficiently progressive feminism. Which state is "natural"?

If feminists think they can rid the world of dominant-submissive relationships, all I can say is dream on, kids; to my mind they're part and parcel of what it means to be human. I can see how some people might be made uncomfortable by such relationships: after all, tastes differ, and I can't *force* people to see the value of them any more than they can force me to forget them. But I think there's room enough in the world for both of us. Somebody will have to present a better argument to me against S/M emotions than that, because society has sometimes warped them (as it does everything) to its own coercive ends, he/she thinks the emotions themselves shouldn't exist.

Incidentally, I thought Jennifer Camper's cover was funny, but it's a take-off on the traditional stereotyped straight image of the dominatrix, and not enough people realize the falsity of the stereotype for the joke to be in good taste. On the cover of an S/M newspaper it might be okay, but I felt embarrassed to see an inside-joke exposed to what I can assume to be an uncomprehending and somewhat hostile audience. "Good taste" may be boring, especially for an artist with Camper's wit; but better boring than (heaven forbid) P.I.!

Yours in gay S/M love,
Gary Ralph
Boston, MA

I'm forced to handle this on my own.

All I'm asking is that you possibly run this letter in your next issue.

I need letters of support from individuals and organizations. I'm not asking for financial help, only letters. I feel so all alone in this fight and feel that without support, I'll lose possibly more than the suit.

This whole incident is wreaking havoc on my mind and I'm just so close to going over the edge.

Since my lover was murdered in September, 1979, I've been trying to hang in there, but this is almost too much to bear alone.

Someone please help me. Any type of support is better than none.

I'll look forward to hearing from you.

Sincerely,
Jack R. Vigue 121517
PCC, M Building, I-30
State Farm, VA 23160

Features Editor

Gay Community News is looking for a Features Editor. Editing and writing skills necessary as well as a commitment to feminism and social change. Responsible for regular features and monthly book supplements. Low salary, medical benefits. June 1 opening. Address inquiries and resumes to Amy Hoffman, **GCN**, 22 Bromfield Street, Boston, MA 02108. (617) 426-4469

Gay Community News

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Community Voices

women's music and community values

To The Editor:

I would like to make some comments in regards to Maida Tilchen's reviews of Teresa Trull's and Woody Simmon's albums (*GCN* 1-31, 2-7). She makes some assumptions which need discussion.

Maida criticizes the direction she feels women's music is taking, i.e. "towards appeal beyond the lesbian community and the values that community has stressed in the last few years -values which reject commercialism and blatantly sexual advertising, and support woman-made products." It is this sweeping statement that demands clarification.

Her narrow view about the direction of women's music is incorrect and possibly offensive to the several artists who had Fall releases. Does she include the new releases by Alix Dobkin, Kristin Lems, Malvina Reynolds, and the New England Women's Symphony, or is she specifically referring to Teresa Trull's and/or Woody Simmon's album? As she has written a favorable review of Alix Dobkin's album I would guess she either does not include Alix in women's music or does not really mean to suggest *all* women's music is undergoing changes which she does not condone. This kind of lumping together is unjust to the artists and is a fine example of simplifying a complex issue for the sake of a crusade.

Maida seems most concerned with lesbian values. Indeed, the issue *is* values: freedom of choice. How can Maida present herself as the authority on the values of the lesbian community? Doesn't she really only know the values of her circle of friends? It is very difficult to say what the lesbian community is and what its values are because we are an extremely diverse group. Some women find women's music too political. Others want music they can dance to. Many want the music to sound more professional or commercial, while others find it too folky, too white, too angry, or not angry enough. Lesbians are striving for the freedom and courage to be who we are. It is wonderful that women's music has become so diverse now and can offer woman-made products for many tastes. Maida has no business speaking for the entire lesbian community.

I question Maida's assumptions about what the "community" values are. Many women in this diverse community wear make-up and, knowing full well why many women have stopped, they choose to wear it. Teresa Trull knows why women have rejected make-up, so I acknowledge her freedom of choice. I do not "blame" her, as Maida suggests we do, because I do not demand that Teresa or any other musician embody all the values I, as one lesbian, hold.

Maida says the community rejects commercialism. Commercialism is defined as "having financial gain as an objective" (Funk & Wagnalls). Financial gain is a goal even non-profit groups must achieve. So far no one in the women's music industry is getting fat. In fact, many are dropping out because simplistic thinking made profit such an evil word that they avoided it. Profit and commercialism are not evil, it is how they are obtained and presented. There are women in this community who have desired a more commercial sound in the music; are they not part of the community?

The next value Maida holds up as a community value is the rejection of "blatantly sexual advertising." Maida is now playing censor and judge for the community. It is beyond me to discover

blatant sexual advertising on Woody Simmon's album cover. To me, Woody looks relaxed, casual, and interesting. She is wearing soft boots, boots which allow her the freedom to run, a tie, and short hair: hardly the epitome of male-defined femininity. She looks like a woman who can take care of herself, a woman who is soft and strong together.

It's time we admit what we all know: women are sexual. In reaction to the way men have used women, our culture has avoided anything sexual except in the context of love. With or without love, we are sexual beings and I think it is time we re-worked some of our attitudes. A two night, two week, two month, or two year relationship involves a lot of sex and sexuality. Many lesbians experience a freedom they could never achieve a male-defined relationships. Must we forever abhor anything remotely sexual? Are not women who enjoy sex and sexuality a part of our community? And don't we all enjoy sex and sexuality?

The third value, supporting woman-made products, is not really a value but a choice. Both Woody's and Teresa's albums are woman-made products. If you do not like Woody or Teresa, buy Alix.

Later in her article Maida refers to those "long time supporters of feminist musicians [who] insist that women's music developed without this compromise [expanding to broader audiences] of priorities and must continue without it." The lesbian community has been the basis for the development of women's music because much of it was lesbian content; it spoke to our lives. The concept of women's music is music which is not exploitative or oppressive to women: all women. It is music which presents a positive, strong image of women. It was welcomed by lesbians immediately because we were already out there and thus found it beautiful and supportive. One of the goals, I believe, was for all women to realize their oppression and become lesbians. Maida's interpretation states that the music has always and should always remain for lesbians. Only Linda Shere has wanted concerts for lesbians only. Alix Dobkin wants her concerts open to all women. Many performers are trying to do outreach to women who want to change themselves.

Women's music would not be where it is today without lesbian support, but rarely has it ever been intended solely for lesbians. Music is a powerful force in women's culture because it has affected change in many women's lives. It has always wanted to reach as many women as possible. Some albums and concerts may be geared to drawing a broader audience. It may mean women who wear make-up, women who are straight, women who look sexual, and women who bring men.

Why does Maida write for a paper which is for men and women? Maybe she is trying to reach a broader audience. Women's music has always tried to reach a broader audience. Women's music has always tried to reach out and now it is finally beginning to do so successfully. It has a diversity of musical styles, a diversity of personalities, and a diversity of performance styles in concert and on albums. I ask Maida not to fear the growth but to understand it and support it.

Betsy York,
Women's Music Distribution Company
Los Angeles, CA

kansas city gays

Dear *GCN*,

This letter has a two fold purpose:

First, I would like to extend a monumental thank you to Andrea Loewenstein for her excellent story on lesbian/gay love entitled "Voices in the Night." I truly enjoyed it immensely.

Secondly, I am totally appalled at the *GCN* staff for refusing to acknowledge as being "newsworthy" the fact that the winner of the second annual Multiple Sclerosis Ugliest Bartender contest in the Kansas City area was a gay bar which I just happen to patronize called the Open Range.

We were not only #1 in the great KC area but #1 in the entire state of Missouri, and second nationally to a bar in Cincinnati, according to the MS Society.

We in the KC gay community raised \$6,500 (\$1,600 more than our closest competitor in the KC area).

I feel that this positive effort put forth by the gay community of Kansas City is not only a great PR for our people, but also is VERY newsworthy!

I cannot help but recall how adamant the *GCN* staff was last year in getting and printing articles on our Heart of America Lesbian and Gay Pride activities, which were protested by a few right wing fundamentalists.

Why then are you people not just as anxious to print a small article when a gay bar wins a charity (MS) contest in Kansas City and comes in second nationally?!!!

I certainly hope that you will reconsider your previous decision and give the KC gay community the credit and praise we deserve for our magnificent effort on behalf of Multiple Sclerosis!
In Lesbian/Gay Unity,
Alice C. Jackson
Kansas City, MO

women's music distribution company

Dear *GCN*,

I am writing this letter in response to a protest flyer that was distributed by Womonyre Books, April 11th, at the Alive/Garthwaite concert at Holyoke College. For those of you who did not attend or read the flyer, it objected to the Women's Music Distribution Network and the policies within. Included in these policies is one that allows for only the record distributor to sell records at concerts. Womonyre objects to this claiming it is unfair competition, that smaller and Third World Women's label are not represented, that prices are unfair, and that the money does not support women's business. Their flyer asked women not to buy records from me, at concerts, for those reasons. It worked and had a personally and financially devastating effect on me. It was also very upsetting for me to realize that so many women made a decision not to come near my record table based on a slanted flyer that presented only one side of the story.

I ask you to hear my side.

The women owned and operated company by which I am employed, "Women's Music Distribution Company" has been in operation for seven years, and today distributes albums by many different women artists, inclusive of Third World Women and smaller women's labels. This company, however, has remained a marginal business, showing no profit! The women's distribution system as it exists today, is divided into various regions, with certain women distributors covering specific and exclusive territories. The companies respect each others areas and will not sell records in them. This way we do not compete with each other. The reasons for these exclusive areas are; 1.) To establish an alternative to the male dominated music industry; 2.) To allow women to work together in a supportive, non competitive atmosphere; 3.) To ensure the economic survival of the businesses involved by guaranteeing us the sales from all record outlets in our areas.

How and why do the distributors have exclusive rights to sell at concerts? The only concerts that I have exclusive rights to sell at, are those artists whose records are sold to me by women owned and operated companies, and are unavailable to male companies. In these cases it is written into the artist/producer contract that only the distributor be allowed to sell. Concert sales are an opportunity for me to get valuable feedback regarding availability of records and to find out how women feel about a particular artist, album, media coverage, and how they are treated by men in mainstream outlets. This enables me to

conspicuous consumption

Dear *GCN*,

A recent full-page advertisement in the *New York Times* (reproduced in *GCN* Vol. 8, No. 38) gave the mean household income of the average reader of *The Advocate* as \$30,000. As editor-publisher of *Gag*, the monthly magazine of gay conspicuous consumption, I was frankly shocked by the findings of the *Advocate* survey. Our own readership, responding to a similar poll, shows the mean household income of the average gay to be well in excess of \$200,000 per year. The staff at *Gag* were humbled by the realization that there appear to be gays who are less fortunate than ourselves.

For the record, the average *Gag* reader has no need to drive, as his Corniche comes equipped with a full-time chauffeur. He has at least two "second homes," his own private jet, and an average of seven houseboys (sorry, 'housepersons'). His life expectancy is 48.2 years, due in part to a diet consisting of martinis and heavily marbled steaks. Those who do not succumb to bowel cancer or hypertension often die of sheer boredom.

My own tastes are similar to those of the average reader of *Gag*, in that I have weekend retreats at Berchtesgaden and Kyoto (where I've just done over a lovely old Buddhist temple — wall-to-wall carpeting, hot tub, the works). But I prefer the luxury of my private turn-of-the-century railroad car to a Learjet. Of course, the cost of refinishing all that solid mahogany paneling, replacing the crushed velvet upholstery, and gold-plating all the hardware was nothing compared to the expense of restoring the steam locomotive.

The results of *Gag's* readership survey will be published in mid-May in a special three-page advertisement (even the tobacco companies haven't figured out how to do more than a two-page spread!) in the East Upchuck, Vermont *Evening Error*. The advertisement will be paid for in large part by receipts from our own version of the California Mindfuck, which we call the Gag Experience.

The next session of the Intro-Gag Experience, incidentally, will be held later this spring in Boston. Only three hundred applicants will be accepted for participation. The cost is \$400 for the afternoon. Bring your own lunch.

If we find you are among the truly serious consumers of material goods, and you can prove to our satisfaction your complete disdain for those less fortunate than yourself, you may be allowed to take part in the Ultra-Gag Experience we have scheduled for July in New York City. This two-

better service the women's communities of New England. I also use concerts to receive and pass on information about events in other areas.

Contrary to what the Womonyre said I do not make a huge profit from concert sales, but take in just enough money to keep this business alive! And even if I did make a profit, I have worked hard to earn it! I also have an agreement with Womonyre that I will sell my records at a price equal to or above their in store price so as NOT to be unfair competition. This agreement was done as an acknowledgement of and respect for feminist outlets.

Jill and Kiriyo, owners of the bookstore, also complained that I sometimes don't give them all the records they order. This happens to everyone and is a reality of the record business, one that Womonyre has been unable to accept or believe. On occasion I have given them half an order because of limited stock, and all outlets receive half of their orders as well. This enables women from Vermont to Southern Connecticut to have equal access to albums. Would Jill and Kiriyo want me to give them 100 records and the women in Maine none?

If concert sales were opened up to local bookstores on a regular basis, this business could not survive, and the male owned record stores would want to sell too. Do we want that?

Womonyre suggest we all should stick to our own ends of our businesses. That is what I am doing by selling records. That is my business. Books is theirs.

Jill Krolik and Kiriyo Spooner have caused me great harm and humiliation by passing out a flyer that totally misrepresents what the Women's Music Distribution Company is all about. They have tarnished my reputation, and convinced many people not to support this women owned business. That is exactly what they had intended, so their attack was a success. For an establishment that claims to be a feminist business to conduct itself in such a manner is a disgrace and an hypocrisy. I regret that the situation has reached such a point, and that the numerous discussions I DID have with Womonyre seem to be of no consequence.

In closing let me say thank you to the hundreds of women who have bought records from me, helping to keep this company going.

I welcome letters, phone calls, and general discussion about this issue.

Trish Karlinski
Women's Music Distribution Co.
Box 85
Cambridge, MA 02140

day affair will cost \$700, hotel accommodations and meals not included.

Conspicuously yours,
Michael Loris
East Upchuck, Vermont
(Barre, VT)

metro

Dear Editor:

Although there are numerous examples illustrating the discrimination against and exploitation of the gay community, I can think of none more outrageous than that of the Metro Disco. What makes this situation so heinous is the complicity of gay men and lesbians in their own exploitation. Through the years the managers of this name-changing enterprise have not only grossly overcharged their patrons, but they have also rejected a gay crowd for more profitable straight customers. Presently, Metro does cater to gay people one night a week. However, the management favored the community with this privilege not because of a commitment to gay people, but because it was a lucrative business venture.

In the name of capitalism, I suppose one could overlook the Metro's capricious attitude towards the gay community, but our tolerance of discrimination against certain segments of our own population is indefensible. Although Metro advertises "Sundays" as a night for gay men and women, they consistently require the "Sundays" invitation card from women only. In effect, they are making the statement that the lesbian community is not welcome in their disco.

I would urge all gay men and women to boycott Metro. We cannot support any business which demonstrates such blatant and jaundiced bigotry. If we choose to frequent a bar on Sundays, there are many which welcome members of the gay community seven days a week.

Sincerely
George Johnson
Watertown, MA

2000 years of resistance

Dear *GCN*,

Since Masada (Metzada) is in the news lately due to the TV series, I thought I'd write to correct at least one of the historical inaccuracies of the series.

Gay people were a large percentage of the defenders of Metzada, yet they were not mentioned at all. Josephus, in his *The Jewish Wars*, writes of the zealots at Metzada:

"They shamelessly gave themselves up to effeminate practices, adorning their hair and putting on women's clothes, steeping themselves in scent and painting under their eyes to make themselves attractive. They copied not merely the dress, but also the passions of women, and in their utter filthiness invented unlawful pleasures. . . . Yet though they had the faces of women, they had the hands of murderers; they approached with mincing steps, then in a flash became fighting men, and drawing their swords from under their dyed cloaks, ran every passerby through."

What Josephus considered "filthiness" was actually beautiful gay love. The zealots sound a lot to me like the hippy, fag, revolutionaries of the 1960s and '70s in America. Two thousand years of gay resistance against tyranny. We are gentle, but we will fight when necessary.

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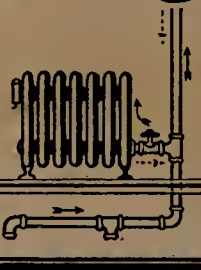
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Scout

Continued from page 3

"We're not saying homosexual-ity is moral or immoral," Parks continued. "All the membership is saying is 'we want to associate with some people and not associate with others.' Just like a group saying they want to associate only with vegetarians."

"There are other groups that cater to homosexuals — affinity groups that get together and go out to the woods and do whatever they want."

Parks said he believes that the Boy Scouts, as a private membership organization, has a right to exclude gay boys and men. "If [the controversy] was around race, the government would step in and say, 'no, you can't [discriminate].'" But I'm not aware of any law that says we can't do that with homosexuals."

He added that he state supreme court ruling in the suit against Pacific Telephone is irrelevant in this case, "since we are not a public utility and we are not [Curran's] employer."

Curran, however, believes that the Boy Scouts is "essentially a monopoly" because it has "no real competitors when it comes to teaching boys camping and leadership skills."

Curran said Mound Diablo council executive Quentin Alexander met with him last summer after hearing about an Oakland, California *Tribune* article in which Curran talked about his life as a homosexual teenager. According to Curran, Alexander told him he was being expelled on the grounds of immorality and expressed fear that Curran might attempt to convert other scouts to homosexuality.

Alexander told GCN, "The term 'immoral' was never used with [Curran], although he's been saying that I said that."

Alexander explained that although Curran was rejected on the basis of the "good moral character" standard, that standard exists "solely to ensure the youth of America the best possible leadership and the enforcement of these standards should in no way be construed as saying that the individual is not a decent citizen."

Curran views his ouster as a reflection of "the Judeo-Christian anti-sexual bias that dates back to Saint Augustine and to the turn of the first millenia. The Boy Scouts

Continued on Page 7

Custody

Continued from Page 1

had said they wanted to be with their father. Rubinfeld said her client thinks the children prefer living with the father "because he has more money and they don't have to do any chores like they do with their mother . . . She had been married for 15 years, so for a while after the divorce she had no income."

Rubinfeld added that last fall the children told a psychiatrist that, though they preferred to live with their father, they wanted their mother to know that they still loved her and wanted to see her and her lover. They have since stopped expressing any desire to see their mother and she believes, according to her lawyer, that "the kids are scared of telling their father they want to see their mother."

"Now we're trying to have the grandmother intervene so that my client can see her kids at the grandmother's house. The grandmother called me up at home and screamed at me, 'You're going to go to hell,' but she hates the father more than she hates lesbianism."

Both Jane Jones and Mary Moe are seeking contributions to help pay off debts related to their custody battles. Checks can be sent to Justice for Parents Defense Fund, 43 Music Square West, Nashville, TN 37203. — filed from Boston



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COUPON

GCN-1

Scout

Continued from Page 6

of America — not scouting itself but the corporation — is promulgating that.”

Asked to comment, Parks said, “I’m not qualified to respond to that; I don’t know what the Judeo-Christian belief on homosexuality is.”

Curran continued, “What they are really terrified of — and I’ve heard this fear expressed by boy scout officials by implication — is gay leaders recruiting young boys — or molesting them. Of course this is absurd, since 90 percent of molestation is done by men with young girls.”

“I think if we win (the suit), parents will start yanking their kids out of the scouts in droves . . . For parents all this ties into homosexuality being a sin and their sons being dragged into a sinful world [on campaign trips].”

Parks thinks that a ruling in Curran’s favor would only cause parents to scrutinize their sons’ leaders more closely. In a statement which seemed to contradict his earlier assertion that the Boy Scouts does not constitute a monopoly, Parks said, “If a problem arises in school, parents usually join the PTA rather than pull kids out of school, its the same with the Boy Scouts; they’re not going to pull their sons out because there is no place else to go.”

Curran said that in his five and a half years as a scout he has never had sex on a camping trip. He believes that sex between leaders and boys “is probably out of place on a camping trip, since it isn’t what you’re there to do. The intention of the boy scouts is to promote camping and leadership skills.”

Parks told GCN that he Boy Scouts “gets a fairly steady stream of situations [in which a leader has sex with a younger scout]. “But remember, we’re talking about 3.2 million youth and 1.5 million adults, so that’s not many molestations for such a large group. Most of the time those leaders just resign and go away . . . This is the first time we’ve had a situation with an avowed homosexual and no misconduct involved . . . Apparently [Curran] is an excellent scout. I’ve seen or heard nothing bad about his character.”

Curran said that scouts having sex between themselves on a camping trip might be “disruptive . . . because it could generate hostility founded on possible jealousy and frustration that you get with any kind of sexual activity — as well as hostility founded on anti-homosexual feeling.”

Do many scouts have sex with each other on camping trips? “That’s an interesting question,” Curran said. “So I’ve heard. People tell me all the time how their troop is a permanent circle jerk. Certainly my troop was never like that. I must have been in the wrong troop — I’m just kidding.”

— filed from Boston

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Gays and Lesbians and Latin America

"The United States appear to be destined by Providence to plague America with misery in the name of liberty." —Simon Bolivar, 1829

By Scott Tucker

Introduction

In the 1980s some of the most tragic conflicts between the U.S. and the Third World will take place in Latin America. The Reagan regime has revived a deadly philosophy: it believes that a wealthy U.S. elite deserves to have central power over the great masses of people in the world. This ruling elite cannot help but see the rest of the world as being *marginal* in relation to itself. Lesbians and gay men have a pretty good sense of what living on the margins of society can mean, and we should extend support to marginalized and oppressed people everywhere. Certainly gay people showed a strong presence at the May 3 demonstration at the Pentagon, where thousands demanded an end to U.S. military involvement in El Salvador.

Much of my childhood was spent in Puerto Rico and Argentina, and in later years I traveled to Jamaica, Peru, Brazil, and Mexico. My grandfather worked for Gulf Oil in Mexico, which is where my dad grew up. My dad himself worked for General Motors, which brought our family to Latin America. My older brother worked for J.P. Morgan: one of the U.S. banks which withdrew capital from Chile when a socialist, Salvador Allende, was elected president, and which invested heavily again after a brutal fascist coup installed General Pinochet. I was 18 when this CIA-backed coup occurred; it shook me deeply and made me look at my own family in a sharper political light. Gulf Oil, General Motors, J.P. Morgan; Mexico, Argentina, Chile; grandfather, father, brother: three generations in the service of U.S. capitalism. Far from being monstrous, my family is fundamentally decent, but the rewards of working for capitalism can block out the realities from all our minds. Most of us in the U.S. benefit in some way and to some degree from the exploitation of the Third World; almost all of us work for capitalism in some way — there is not much other work to be had. The point of this article is not to rouse either guilt or righteousness, but to strengthen our sense of human solidarity.

Storms to the South

In 1975 *Gay Sunshine* published a magnificent "Latin American Issue" which is still well worth reading. This issue included a translation of an article which appeared in the Argentine journal *El Caudillo*: Organ of the Ministry of Social Welfare. The article was titled "Get Rid Of The Homosexuals," and included a call to form vigilante squads to hunt and lynch gays. The article attacked gay men for being less than real men, ridiculed women "who think they're the equal of men," and raved against Reds for good measure. This is the standard stuff of reaction, but the article also contained a backhanded compliment to the Castro regime in Cuba. "It is common knowledge," it said, "that in communist countries poofers are treated as a real social vice and thrown aside, exterminated and considered for what they are: an evil. The most significant case is that of Cuba. Over here, the pansies drool about Cuba. . . But a few years ago a thorough campaign was carried out against homosexuals throughout the island. . . It seem that the bolshies are ill-born but not stupid. . . The Marxists export homosexuality but they are very careful not to have it at home."

This is one more example of the way in which "perversion" is used to tar-brush any and all political opponents: capitalist, fascist, and Stalinist regimes alike have all resorted to this tactic. Heterosexism is, in fact, a serious obstacle to building socialism, and it's a shame that Argentine fascists felt able to pay such a "compliment" to Cuban Communists.

The article in *El Caudillo* went on to attack the Argentine Homosexual Liberation Front, a leftist gay liberation group. This group responded to *El Caudillo* by distributing leaflets which criticized "the advance of fascist violence," and which went on to say: "the ideologues of Creole fascism demand for themselves the 'masculine' right to kill. The brutality of fascism leaves Argentine homosexuals only one alternative: resist to defend our lives. . . For *El Caudillo*, loving a person of the same sex is sufficient motive for genocide. It is not difficult to imagine the excuses the Party of Death will use for carrying out its politico-ideological project. . . Smash the fascist threat! Stop

the criminal element!"

It's very risky to write and publish such words in Argentina. One year later, in March 1976, a military coup let loose a reign of terror. Rodolfo Walsh, an Argentine investigative reporter, wrote an open letter to the junta documenting its crimes in March 1977: he cited 15,000 people missing without trace, 10,000 political prisoners, tens of thousands in exile, the number of tortured unknown. "The only beneficiaries of your economic strategy," wrote Walsh, "are the old cattle-owning oligarchy, the new oligarchy of speculators, and a select group of international companies such as ITT, Exxon, U.S. Steel, and Siemens. . ." Walsh was kidnapped the day after his letter was published, and has joined the ranks of *los desaparecidos*, those who have "disappeared."

The dictator installed by the 1976 coup, President Videla, gave this definition of a "terrorist" in 1978: "a terrorist is not just someone with a gun or a bomb, but also some who spreads ideas that are contrary to Western and Christian civilization." As the *El Caudillo* article made clear, such ideas include socialism, feminism, and gay liberation. Many who advocate common reform also "disappear." Amnesty International has rated Argentina as being one of the world's greatest violators of human rights. Under Carter, U.S. military assistance to Argentina was blocked, but other aid still reached Videla. General Viola has replaced General Videla, and Reagan is strengthening military and diplomatic ties with Argentina.

In their book *The Washington Connection and Third World Fascism*, Noam Chomsky and Edward S. Herman wrote, "Since 1960 over 18 Latin American regimes have been subjected to military takeovers — a 'domino effect' neglected in the West. U.S. influence has been crucial in this process, in some cases by means of deliberate subversion or even direct aggression. . ." Despite this "domino effect," Latin Americans are fighting back. Nicaragua had been repeatedly invaded by U.S. Marines, and it was they who put the Somoza family in power; a recent revolution ousted the Somozas. Now Reagan has chosen El Salvador in which to "draw the line" against what he calls "international terrorism." Military conflict in this country could become a regional war involving Guatemala, Honduras, and Nicaragua. Guatemala's regime is one of fascist feudalism, yet even here the Reagan administration claims that a "moderate" government is keeping order against extremists.

A recent issue of *Green Revolution* reports the following: "Guatemala is the most populous nation in Central America, with 6,000,000 people. More than 60% are Mayan Indians, most of whom do not speak Spanish. . . In the country side, the paramilitary squads have competitions as to which will kill most Indians in a given week, or in a span of so many hours. Executives of multinational firms receive bodyguards and bulletproof cars as part of their contract. All this is connected with the companies that look for metals and oil. Each day, the rich and the military take over more and more lands. . . Half of the children born in Guatemala die before they reach five years of age. Poor campesinos are left with no remedy but to try to defend their lands with bare hands and with the tools with which they work the earth. For that, they are machine gunned by the army, the police, or by private armies paid by land-owners. If the people are abandoning non-violence in favor of armed struggle, it is because all other avenues of protest have been closed."

Keeping this kind of brutality and exploitation in mind, it is not difficult to understand why a number of lesbian and gay groups in Latin America are leftist in outlook and practice. Without a general social revolution, lesbians and gay men in many Latin American countries are often too vulnerable to build broad-based, public, and autonomous gay movements.

Imperialism and Mexico

When my lover Larry and I were waiting for our flight to Mexico City last January, we noticed a display on U.S. history in the terminal. One of the illuminated panels showed the Texan, Sam Houston, and described him as a hero and patriot during conflicts with Mexico. Presumably this is how history is taught to many U.S. schoolchildren (doubly insulting now that the Reagan regime has cut funds for bilingual education.) In *A History of Latin America*, George Pendle wrote, "Texas was formally annexed to the United States in 1845. War with the United States broke out in 1846 and resulted in the loss of territory that is now California, New Mexico,



Arizona, Nevada, Utah, and part of Colorado, reducing the original area of the Mexican republic about half." Frederick Douglass, a black Abolitionist and former slave, published a newspaper, and in 1841 he wrote a column condemning "the present disgraceful, cruel, and iniquitous war with our sister republic. Mexico seems a doomed victim to Anglo-Saxon cupidity and love of dominion."

Once Larry and I were in Mexico City, we visited the Museum of the Mexican Revolution: here, too, hordes of schoolchildren receive an official version of history, but it *does* seem more accurate to call many of our U.S. heroes "imperialists."

We can trace the roots of modern imperialism in Latin America all the way back to Christopher Columbus. On October 12, 1492, one of Columbus' sailors sighted land in the Caribbean sea. Columbus described the Arawak Indians of the Bahamas Island in his log-book: "They willingly traded everything they owned. . . They have no iron. Their spears are made of cane. . . They would make fine servants. . . With 50 men we could subjugate them all and make them do whatever we want." The Arawaks had no iron, but they did wear tiny gold ornaments in their ears. This fact sealed their fate: the search for slaves and gold led Spain to establish a colony in the Bahamas. Thousands of Arawaks were worked or tortured to death, others took their own lives. Within two years, half of the 250,000 Indians on Haiti were dead. A report of the year 1650 showed not one of the original Arawaks or their descendants left on the island.

What about recent history? In the past 20 years Brazilian Indians have been exterminated with blankets infected with smallpox, with sugar laced with arsenic, and with dynamite dropped from planes — a genocidal collusion between domestic developers and foreign business interest. In 1978 the journalist Norman Lewis wrote that "in some ways apartheid already exist in a purer and more extreme form in Bolivia than the version professed by racists of South Africa." In Paraguay, the U.S.-backed regime permits fundamentalist missionaries to round up the Ache Indians in concentration camps; the German anthropologist Mark Muzel reported that in Paraguay "slavery is widespread and officially tolerated."

When Europeans first came to the "New World," the indigenous peoples by and large lived in small, relatively democratic and peaceful communities. It would be false, however, to attribute all brutality to the invaders. The Aztec empire of Mexico was stratified and centrally controlled; the ruling class consisted of warlords who subjugated other tribes, and of priests who performed human sacrifices on top of ceremonial pyramids. There is evidence that in a single year, not long before the Spanish conquest, ten thousand victims were sacrificed to the god Quetzalcoatl in Tenochtitlan (the modern Mexico City) alone. Aztec brutality made it easier for the Spaniards to recruit members of other ethnic groups during the destruction of the Aztec empire. These groups were, of course, then subjected to Spanish brutality and empire-building. The Aztecs had believed that the conquistador, Cortes, was an incarnation of the bloodthirsty Quetzalcoatl, and they weren't far from wrong.

In modern times Quetzalcoatl has taken other forms: gangsters like Reagan, Somoza, and Pinochet and corporations like Gulf, Nestle, and ITT. The places of sacrifice include the streets, fields, and factories of the world.

The Mexican writer Octavio Paz has suggested that the Aztec pyramid provides the central clue to the history of Mexico, linking the ancient sacrificial cult of Quetzalcoatl to the modern Tlatelolco massacre. That massacre took place in Mexico City in 1968 when students protesting government repression and corruption were fired upon by police and soldiers. Three hundred people died, and the massacre is commemorated with a mass political march each year.

Any one metaphor probably obscures as much of Mexico's history as it illumines, but Paz is right when he looks at the Aztec sacrifices and at the Tlatelolco massacre and sees in both "the insensate offering up of lives to a petrified concept."

In the case of the Tlatelolco massacre, the "concept" was the Partido Revolucionario Institucional (PRI), the Institutional Revolutionary Party. This one party has run Mexico ever since a constitution was adopted in 1917. The party's present name highlights one of Mexico's central contradictions: as the party became institutionalized, the revolution was increasingly betrayed. The Tlatelolco massacre spurred increased activism among socialists, feminists, and gays, and consequently the PRI's authority and political monopoly is being undermined. Steps have been taken to organize a Coalition of the Left to challenge the PRI in the 1982 elections. The PRI has taken stands against numerous U.S. policies, but if the Coalition of the Left shows signs of strength, the Reagan regime will no doubt join forces with the PRI to disrupt or destroy it. In recent months, the PRI has refused to recognize the validity of municipal elections in which socialists scored victories; when citizens occupied official buildings in protest, the PRI sent in riot squads and soldiers.

FHAR, Lambda, Oikabeth

Last December 13-14, the Frente Homosexual de Accion Revolucionaria (FHAR), the Homosexual Revolutionary Action Front, held its first national congress in Mexico City. Demetrio, a Costa Rican member of the Lavender Left Network, attended this congress and arranged for Larry and I (also members) to meet with members of FHAR when we visited Mexico last January. (For good reasons, the last names of certain people are not given.) The first meeting took place at the apartment of Juan: the place was quite small and people stretched on the mattress on the floor as more comrades and friends dropped by. The atmosphere was intimate and animated, all the more so because Juan had the double knack of being an interesting talker and of drawing others out as well. Though their English and my Spanish was a bit rusty, the gaps were slight and we understood each other. This meeting was more loosey social than political, but at one point a lesbian member of FHAR made a slight, abrupt gesture and flicked her ear towards the radio which had been droning on unheeded. We hushed and heard a news report about leftist insurgency and government repression in El Salvador. Afterwards we exchanged some anxious banter about Reagan's approaching inaugural, and made plans to meet again at the hotel where Larry and I were staying.

Between these meetings, Larry and I strolled one night through the *zona rosa*, a cruisy area with some shops and cafes popular with gays, but with only two or three gay bars. Writing about Brazil in *Christopher Street* (Vol. 4, No. 8), Dennis Altman discussed the special problems of building a gay movement "in a country which straddles the First and Third

Worlds," and Mexico, too, may be said to be a "straddler." Mexico City and Rio de Janeiro are both developed urban areas, but the commercial gay scene in both cities is negligible compared to Castro Street or Greenwich Village — where ventures owned, run, and patronized by gays flourish. In Mexico City there are a few baths and theatres where gays can meet with discretion, and there is some cruising in a few parks and streets. The Mexican Penal Code does not specify homosexuality as a crime, but the same Code provides fines and prison terms "to persons who behave against moral public order." Entrapment, extortion, and police raids are quite common.

In Rio de Janeiro there is an eruption of transvestism during the celebration of Carnaval, and drag queens camp during the day at certain outdoor cafes. Mexico has plenty of festivals, but the outrageous revelries of Rio simply aren't seen. "In Brazil," wrote Altman, "it's quite OK to have homosexual sex, but much less OK to talk or write about it..." This may be because writing or talking about homosexuality is moving towards a political critique, which, in a country ruled by generals, is not encouraged." In Mexico, on the contrary, having gay sex is not OK, but the government values its democratic image and permits free speech on most any topic, even if it hampers free elections.

In Mexico, the cult of machismo is symmetrically balanced by the cult of the Virgin of Guadalupe, whose shrine is near Mexico City. In his book *Latin America*, (Odyssey Press, NY), Preston James wrote that "she is pictured as the ideal of Mexican motherhood. To a very real extent the Mexican state exists for the purpose of protecting and of supporting the ideals symbolized by the Virgin of Guadalupe." This is a half-truth; the other half is that such a cult also protects and supports the patriarchal Mexican state. The ruling PRI is not about to challenge the twin cult of machismo and motherhood; this task has been taken up by feminists and gays.

One evening Demetrio, Juan, and Mario (all members of FHAR) came to the hotel where Larry and I were staying, originally built as a monastery in the 17th century. Sitting by a dry fountain in the courtyard, we began by discussing the formation and history of the three major lesbian and gay liberation groups in Mexico. Oikabeth was described as a lesbian organization with both socialist and separatist tendencies which were never quite harmonized; at the time we spoke it had dissolved as a political group, though its members still met socially. Lambda, a group which defines itself as socialist-feminist, had roots in a mixed discussion group of gay and straight people called Sex-Pol (for Sexual Politics.) Following the initiative which FHAR took in public demonstrations, gay members of Sex-Pol founded Lambda and also joined in marches with feminists and the left.

Members of Lambda were interviewed in *di*, a Mexican political review, and spoke of their efforts on behalf of ElCodigo de Defensa de los Homosexuales y las Lesbianas. This is a code of laws covering the rights of gays in employment and social life. It is formulated along the lines of the established Codigo del Ciudadano, which defines the rights of citizens. Lambda members seem aware of the limitations of legislation, but see it as a tool for education and organization; it also allows certain cases to be fought on firmer ground in court.

In the same article in *di*, a lesbian Lambda member was quoted as saying. "The principles of feminism and of the left are principles which we hold as well. We don't want compassion, we want liberation. Our goal isn't toleration, it's the total subversion of the existing social structure, a structure oppressive to lesbians and gay men. We want to eliminate the structures of patriarchy and of paternalism. One serves to oppress us and the other serves to make us tolerable. We don't want either repression or toleration. We want liberation." Any member of FHAR would agree with these ideas and could have spoken those words. Why then, I ask Juan, aren't FHAR and Lambda one and the same group?

"FHAR doesn't focus so much on legislation," Juan explained. "We care more about consciousness-raising. Lambda is against outrageousness; FHAR has more sense of theatre and spectacle. It was FHAR which first pushed the gay movement to 'come out' and march in the streets, then groups like Lambda and Oikabeth followed. Besides, Lambda is more petty-bourgeois in membership and outlook; FHAR is more working-class, and we have a greater range of age, both older and younger." FHAR is, indeed, more likely to take to the streets with bright, beautiful flags and banners and dancing drag queens;

Lambda is more likely to pursue diplomacy and legislation. In any case, both groups have cooperated to prepare a document on repression which will be presented to the Mexican Congress. The aim is to push the PRI to take a position on gay rights; no matter how the PRI responds, both groups will use this response as a lever to move the entire left forward on gay issues.

Juan elaborates on the consciousness-raising work of FHAR: "FHAR was the first group of any kind — left, gay, or otherwise — to take our protest directly to police headquarters. We've also demonstrated at newspaper offices to fight yellow journalism. We use our own information against their information — we're our own experts, not the psychiatrists, the priests, and the politicians. This is our work. We don't want gay cops, or a gay ghetto like San Francisco. As for legislation and electoral work — look, political parties will only take a stand for gay rights (at most!), not for the liberation of desire." We talk about "the liberation of desire" and the revolution that implies; the ideas of gay theorists like Mario Mieli and Guy Hocquenghem seem to percolate in FHAR. If I were to define Juan's politics, I'd say he was an anarchist of sorts; Juan himself is satisfied to be called a revolutionary.

It was Mario, a musician and a member of the Mexican Communist Party, who best described some of Mexico's contradictions. Mexico has socialized health care, and in Mexico City public transportation is excellent and cheap (subways as cheap as a nickel or dime, and some buses are free for workers.) These advances, however, also make production more efficient and the work force less rebellious, without putting full power into the hands of the people. The PRI nationalized the foreign-dominated oil industry; now, under the name PEMEX, it rests heavily on the backs of Mexico's peasants. In a country where agrarian reform has always been a barometer of the revolution, a recent PRI-sponsored agrarian reform bill was attacked by the communist Party for being, in fact, a step backwards. President Lopez-Portillo loftily replied that "the only people who make history here are the PRI" (and he sees to it that only the PRI win elections.) "The PRI," said Mario with dry mischief, "is like a brassiere: for the outside world it exalts Mexico and Mexicans, but from the inside it oppresses us."

Mario mentioned a motion to be discussed at the coming November congress of the Mexican Communist Party which would make it the second major Latin American party to endorse gay rights (the Puerto Rican Socialist Party did so nearly two years ago.) The motion is expected to be passed, and reads in part: "There is no proletarian or revolutionary sexuality, nor is there a reactionary or moral sexuality nor is there an abnormal or immoral one. Everyone has the right to pleasure, free of legal, political, or moral pressure." Last summer, the second national gay pride demonstration drew 7,000 people into the streets of Mexico City, and was supported by several leftist parties, including the Communists.

In speaking of public and commercial gay life, Demetrio (Trotskyist in orientation) stressed that two related social factors work against the creation of a U.S. style gay ghetto. The economy simply doesn't permit all single people to have separate dwellings, and there is, as well, a strong sense of family ties and loyalty. The patriarchal burdens on women and gays can be enormous, but without deep economic and social change, breaking away from family often means leaping into a social void.

Shortly after Larry and I last saw Demetrio, he returned to his home country of Costa Rica, and there he helped organize The Liberation Front of Lesbian and Homosexual Revolutionaries. Later, while visiting Nicaragua, he sent us a card with a rhymed slogan: "En cada rincón liberado/ Un nica alfabetizado." "Alphabetization" is the word used to describe the Nicaraguan literacy campaign; the slogan might be translated; "In every liberated spot will be a literate Nicaraguan." The Lavender Left hopes to receive news from Demetrio about any signs of gay organization in Nicaragua. Shortly after the Nicaraguan revolution, Aura L. Beteta, General Counsel of Nicaragua in San Francisco, sent the following message to Third World lesbians and gay men meeting in Washington, D.C.: "To the first national conference of Third World lesbians and gay men, revolutionary Sandinista greetings. May from your conference be born a movement that identifies, that unites and struggles with the liberation movements of all oppressed people."

Continued on Page 13



Women Loving Women Running

By Lee Swislow

This year I ran the Boston Marathon — I ran 26 miles, 385 yards. Even as I write those words, I don't quite believe I did it, except I have memories of every mile, so I know it must be true. The race was a very special and complete experience that had a beginning (deciding that I would actually try to get in shape to run that distance), a middle (the two and a half months of training), and an end (the race itself). Not surprisingly, every phase was packed with feelings.

Prior to training for the race, I had never run further than 7.5 miles — I had done that once, a year and a half ago. I had been running pretty regularly for the last four years, though usually with big gaps in the winter. And every year for the last three years, I would work hard in September to be able to run the 6.2 miles of the Bonne Bell women's race in October. It was the only race I ran.

I didn't grow up as an athlete at all. My older sister was the "tomboy" — the baseball player, the football player, the wild kid. I tagged along after her, felt awkward, and read lots of books. My jock career started in 1970 when, inspired by the women's movement, I started studying karate. I studied off and on for seven years. Later in the '70s I started playing basketball, and have played on city recreation department teams for the last five years. I also play tennis, bicycle, and backpack in the mountains. And I still don't think of myself as an athlete — as someone who can do physical things. Partly it's because nothing ever felt like it came easily. I've had to work hard for all the skill I have developed. Also, I've never learned how to throw a softball really hard and far. So of course I'm not a real athlete — or anyone who could ever run 26 miles.

But this year I decided to try. I had been running all winter, mostly with my friend Berit, doing 10-15 miles a week. On one of our runs, in the beginning of February I talked with her about the lack of adventures in my life. Before I became a nurse six years ago and started working at regular jobs, I

was marginally employed and often had summers off to go out west and hike the mountains and do exotic things. It's harder to really adventure in a two week vacation. Two days after this discussion, Berit proposed an adventure we could have right here in town — training for the Boston Marathon. She had run the race four years ago and really wanted to do it again. She hadn't known me when I was a kid, and so didn't know that I wasn't truly an athlete. She thought we could do it.

Although I would never have thought of it on my own, as soon as she suggested it, I knew I wanted to do it. And to my surprise, I found myself even believing a little bit that I could. It was the right time of my life to try. I had been going through six months of many changes: moving from two and a half years of living to living collectively again; leaving an intense three year relationship and rediscovering who I was outside of that relationship; just ending two and a half years of wonderful, powerful therapy. Training for the marathon felt like a way to focus and center my energy, and to make sure I stayed in touch with me.

There were two major parts to the training: running alone and running with Berit. We followed a very set program laid out by *Runner's World* magazine, where each week we ran short, medium and long runs, with the distance of all those runs gradually increasing. The most we were scheduled to run before the race was 18 miles. That was supposed to be enough to get us into shape. We started the beginning of February. Within three weeks, I did the first ten mile run of my life. Over March and April, I ran longer and longer distances, spending one to three hours a day running. That time became incredibly special. Sometimes, when I ran alone, I would think obsessively about how to order my life: when I would clean my room, who I had to telephone, how to budget my money. I gave myself permission to obsess as much as I wanted, since my major activity at that time was running and anything I did with my mind was



Nancy Wechsler

extra. Other times, I would let my mind wander and would watch the images and fantasies that came up. I got to respect how active a fantasy life I could have when I gave it lots of space. Sometimes I would think in a concentrated way about troublesome issues in my life. And sometimes I would just enjoy the river, the weather, whatever I was seeing and experiencing at the present. I ran in cold, snow, rain and warmth. Running opened up a part of the world for me.

Then there were the times of running with Berit. We ran together maybe half the time, always talking as we ran. I felt the same freedom running with Berit that I felt running alone — anything I said was going to be ok and interesting because what we were doing was running, and talking would pass the time. I know I found everything she said incredibly fascinating, and trusted she felt the same. Berit and I would tell each other our current life stories, with all the details and all the feelings surrounding each were the major topics. I felt honored to be so much let into someone else's life, and to have so much time to process my own. I was not only getting physically stronger and healthier, but I was taking care of my mind.

There was one other major aspect of preparing for the race: deciding on our tee shirts. We knew we were going to have our own tee shirts made up and we knew they would have our names on them, to encourage maximum

crowd support. The question was, what else would they say. Actually, we hardly needed to talk about it, at least not to make the decision. We wanted to run as open, proud lesbians. We wanted every lesbian and gay man watching the race to know we were there. In fact, we wanted everyone watching to know we were lesbians running. It was a little scary.

From running before, Berit was worried about the Boston College fraternities. We would get there about three hours into the race, plenty of time for the boys to get kind of drunk, yet that was more than balanced by the thoughts of the women at Wellesley College (the race goes right through the campus) and all the other women along the route. We had the tee shirts made, purple with white letters. As we ran together, with me on Berit's right side, the shirts read, "Women Loving Women Running." Of course they had our names and double women's symbols front and back. We got matching black shorts, and we were set to go.

The night before the race, I felt like I was in a trance, or maybe like a character in a play with the script already written. I no longer had to do anything to get ready. I'd done all the running I was going to do. Berit and Betsy would come by at 8 a.m. the next morning and Berit would make breakfast for us. Mary and Kathy would be over around 9:15, we'd hang out a bit, and then we'd get

in their car and drive to Hopkinton. The race would start, and I'd run back to Boston.

It takes an especially long time to drive to Hopkinton on Patriots day, the day of the Marathon. They close certain roads, so you have to go a little out of the way. It really lets you know you're far from Boston. Plus, it's in the country — not just the suburbs, but the country. In all my training, I'd never run from any here to any there, only around in circles, either at Fresh Pond in Cambridge or around the Charles River. And the furthest I'd ever run was 18 miles. Twenty six miles stretched out in a long, long way.

There were 6800 official runners this year. (To be official, you have to run an earlier marathon under a certain time.) There were maybe around 2000 of us unofficial runners. Prior to the race, Hopkinton becomes a big bathroom. People piss everywhere. Actually, not quite everywhere. Before the race, there's still an attempt to stand or squat behind buildings or among bushes. Once the race started, there were no attempts like that. Indeed, the first five miles were full of men just peeling out of the pack and pissing right there on the edge of the road. It made me want to piss right there on the road, too. Except, I guess I'm still a little shy, plus I had just pissed behind a church in Hopkinton. The other striking thing about the first few miles were all the sweat clothes runners strip off and abandon along the route. You could take in a life time supply by following behind the pack and collecting the most appealing items.

The first couple of miles, leaving Hopkinton and going on to Ashland, we were running pretty much in a pack. The crowd was fairly silent, watching us flow by. But nothing mattered, as I felt the excitement of finally starting the marathon. Soon, as we spread out a little more, people started responding to our shirts. Out there, actually, what we heard most often was, "Go, girls. You girls can do it." Berit thought it was fascinating that with the word women written four times between our two shirts, people were still

Continued on Page 11

Forgiving But Not Forgetting

By Martin H. Krieger

Am Tikva, Boston's organization of lesbian and gay Jews, held a memorial service on Friday evening May 1 for all those, Jewish and non-Jewish, gay and non-gay, who perished in the Holocaust during the Second World War. From the late '30s to the end of the War, several hundred thousand gay men (lesbians were not even recognized) were exterminated, specifically for being gay. Many more lesbian and gay Jews and other "minorities" were tortured and killed.

Yahrzeit (memorial) candles illuminated the Massachusetts Institute of Technology (MIT) Student Center. About 35 women and men, roughly equally divided, attended the service. Included were representatives from Integrity (Episcopalian lesbians and gays) and other non-Jewish groups.

The service was written by one member of Am Tikva, and directed by another. It began with two minutes of silence, then a reading of the Hebrew prayer of mourning (the Kaddish) followed by selections from the liturgy — in English and in Hebrew, innovative and traditional. There was, as well, a reading of part of prosecutor Gideon Hausner's opening speech at the trial of Adolph Eichmann, one of the chief bureaucrats who

ran the Nazi extermination process. Members of Am Tikva contributed to the service, reading passages from a variety of sources.

A woman, who is a Humanist and Ethical Culturist, mentioned how some non-Jews tried to save Jews — how some knew they had to be part of the resistance. However, she also mentioned how many residents of occupied territories, as well as Germans, who might have lived near the concentration camps not far from the camps' pervasive stench of burnt flesh, able to see the smoke

from the incinerators, could go on as usual "knowing nothing." She read from the work *Playing for Time* of Fania Fenelon who had to entertain both the SS (the Nazi "police") and the concentration camp inmates.

Another woman read from Heinz Heger's *The Men With the Pink Triangles* (signifying they were gay, just as yellow stars meant being Jewish) about how gays were persecuted and killed. A man — a member of One Generation After, whose parents were in the camps — read a poem. And

there were readings from letters written during the Warsaw ghetto resistance of 1943, in which Jews, mostly women and children, fought off Nazi troops until the ghetto was crushed.

Tears were copious, voices cracked, bodies sagged. Still, there was a child present, a son of one of the Am Tikva members, running around, talking, reminding everyone of the possibilities of life.

According to Jewish law there can be no mourning during the Sabbath, which begins Friday night. As a closing remark by one member suggested, only through forgiveness and not forgetting is it possible to go on, and only then will the cycles of retribution be calmed. The service ended on that note of creation and life. Afterwards everyone stayed around to talk about their feelings. For one Englishman, who grew up during the War, the possibility of forgiveness was crucial; for how else was he to see a German man of 60 or 70 as but almost certainly complicitous in the Holocaust? A woman who had just passed the Bar exam pointed out how minor her worry was compared to these more catastrophic concerns.

Another member said, "Am Tikva feels it has a special role to play in raising consciousness about the Holocaust. It is significant to gays and to Jews, for both have

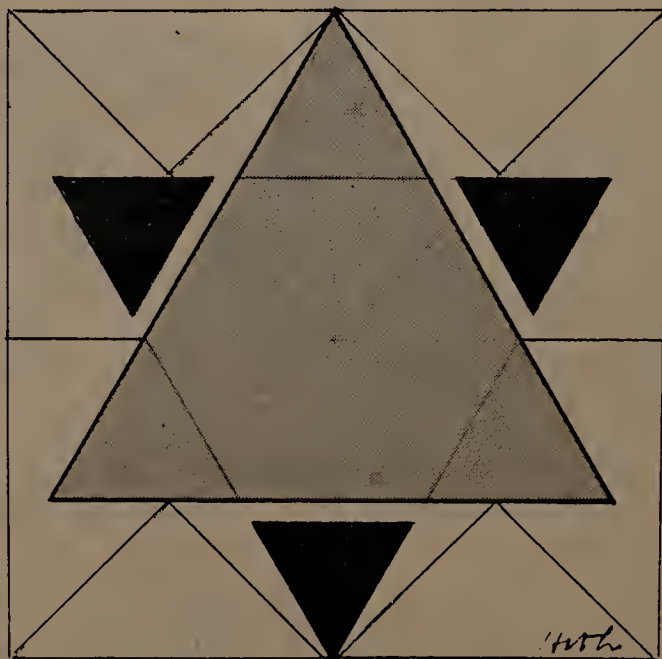
found themselves victims. And for others, they need to become aware of how they are complicitous in the large bureaucratic machines of death and genocide.

"It is appropriate that we have such a remembrance day between Passover and Easter and Gay Pride Day. It is appropriate that we remember before we celebrate.

"The Holocaust must always be remembered, realized with other genocides, so that we as gay people, as Jews, do not forget. Nor can anyone else."

Am Tikva has been active in Boston for more than four years, and regularly meets for Friday evening services. The liturgy is deliberately non-sexist, led by women and men in the group. Alternate meetings are discussion groups, holiday parties, and so forth.

There will be an Israeli cafe with entertainment on May 15 at the usual meeting place, MIT Hillel, at 312 Memorial Drive in Cambridge. There are plans for a retreat in early June, and for attendance at The Fifth International Conference of Gay and Lesbian Jews in Philadelphia in early July. Am Tikva may be reached at Box 11, Cambridge 02138 or at 524-1617 or 628-3986.



Trish Karlinski Gets The Music Out

By Maida Tilchen

If you've bought a women's music album in New England lately, whether at a women's bookstore or a straight record outlet, Trish Karlinski is the woman who put it there. And in doing so, she is part of one of the most concrete developments of feminist theory. All those countless discussions about how women have to resist becoming a part of the business system of the United States, in which they are often powerless and exploited, have led to the formation of the network of independent record distributors. For almost six years now, women distributors have been moving records from the woman-owned record companies to stores and customers, without having to go through the systems owned by Warner Brothers and other straight industry companies. As a result, women are in control of the distribution of albums, and many women have learned skills and gained employment in which they have control over their working lives.

The distribution systems began with the first Olivia product, a 45 rpm record with songs by Meg Christian and Cris Williamson. At Meg's concerts in 1974, her partner Ginny Berson would ask the audience, "Who wants to sell records?" All over the country, women volunteered, although they would usually be selling only a few records a month with little payment for their time. Sales were to individuals and to women's and gay stores. Straight record stores didn't want to deal with record companies that weren't part of their system. Eventually other records were available: Meg Christian's *I Know You Know* and Cris Williamson's *The Changer and the Changed*. Other record companies joined the distribution system.

Over the last seven years, the distribution system has grown and become more formalized. Distributors met and set up a national organization, the Women's Independent Label Distributors, or W.I.L.D.. They agreed to map out exclusive geographical territories so that they would not be com-

peting with each other. Various decisions were made with the record companies which would make the distribution system economically feasible. The increased volume of sales has allowed most distributors to be paid for their time. And the success of women's music has changed the attitudes of straight stores that once refused to carry records that didn't go through their "proper channels." They now get the records on women's terms or not at all.

Trish Karlinski became a distributor in the fall of 1979. "I was unemployed when I sort of fell into it. I had worked on a construction crew over the summer, and I didn't want to go back to school, so I ended up doing volunteer work for the National Lesbian and Gay March on Washington. I was handing out leaflets for the March at a Meg Christian concert when I heard Ginny Berson give a little blurb during intermission, asking women to support Olivia Records. I decided to volunteer. I talked to Betsy York, who owns Women's Music Distribution — the company which covers the New England area. She told me she was looking for someone to take over her business here. I was pretty floored. I hadn't expected anything like that. After some interviews, she offered me the job. I was pretty lucky. If I hadn't been working on the March, I would never have fallen into this."

Trish didn't have much business background, but she had managed a building at a state institution for the retarded for three years, so she had managerial skills. After three months of training, Betsy York moved west to run the Los Angeles branch of her company, and Trish found herself responsible for getting a lot of music out to a lot of eager women.

Trish operates out of a one-room office in an old building in Cambridge, Massachusetts filled mostly with artist's studios. The walls of her office are covered with posters from several years of women's music concerts in Boston. One wall has a bookcase filled with

albums awaiting shipment. Trish receives bulk shipments of records from the various companies. Then she either packs and ships them, or drives them to the stores. She visits and calls each of her 150 accounts in five states regularly.

Another part of her job is to help local production companies to publicize concerts. Trish also sells records at concerts. This is one of the arrangements made with the record companies in order to give the distributors the income to make the system financially possible.

Trish buys the records wholesale from the record companies and sells them to stores for about \$1.00 more, out of which must come all of her office expenses and salary. Stores then mark them up from 20% to 45%, and charge the customers from \$5.50 to \$7.50 an album.

Since she has been on the job, Trish has noticed expansion in sales of women's music "Betsy used to keep track of all of her sales for a year on a piece of paper. My notebook for 1980 is three inches thick. I used to order Olivia records once a month — now I order five times as many."

Why are record sales expanding? More people are aware of women's music, but the records also have to be available when they look for them. Very few communities have women-owned stores, and so only 10 of the 150 stores Trish places records in are women-owned or gay. Says Trish, "If the straight store in Portsmouth, New Hampshire, didn't carry women's music, all the women in that area would have to drive to Boston to get their albums. They shouldn't have to do that. It's accessibility as well as economics."

As the most visible local representative of women's music, Trish often is the recipient of criticism of performers and record companies. "I get a lot of the criticism from women in our community. I do get furious about some performer's attitudes, and I think that women are justified in feeling the way they do about this. Sometimes I've taken a lot of abuse for performers. My friends say you don't have



Trish Karlinski

Susan Fleischmann

to take that, tell them to write to the musician. But that would be alienating. If some one calls, I don't want to just tell them to write to "the company!"

Trish is concerned that the need for solid business practices, an increasing pressure in the expanding but still financially unprofitable network of women's music, will affect the politics of the system. "Although I tend to look at things from a business point of view, I also always look at them from a political standpoint. The day I forget about the political roots of women's music, I shouldn't be doing it any more. I hope that no one will forget about it. I do think that's what a lot of

women are afraid of lately."

Trish is very glad to be in such a unique line of work. "The mere existence of a women's music network is political, because there are hundreds of women involved in that network who are surviving and making music. We have a network all our own, separate from the mainstream industry, and it went that way because the mainstream industry wouldn't meet our needs and would oppress us to an incredible degree. Women wouldn't stand for that, so they developed the network. And I think that's pretty political. We do it on our own. We don't need this patriarchal system."

Running

Continued from page 10
calling us girls.

It was as we neared Framingham that I started really noticing women's, and girls', excitement. Young girls, looking 8 to 13 years old, would see us and jump up and down, yelling, "Yay, Lee! Yay, Berit! Yay, women loving!" Women standing with their families, with husbands and boyfriends, would light up and cheer as we went by. I remember seeing two elderly nuns, sitting on lawn chairs on a streetcorner, serenely watching the race. I said to Berit, I wonder if they'll cheer for us. And they did, smiling and clapping as we went by.

And then there were the lesbians. I mean, I can't be sure, because I didn't actually discuss anyone's sexual orientation with them as I ran by. It's just an assumption I'm making from some the responses I got — the jumping up and down, go women loving women, go dykes, kisses blown, you're looking beautiful responses. Running the race certainly fulfilled, at least for now, all of the being a star fantasies that I have. I didn't have to do anything but keep running to get blown away with support and enthusiasm. Berit had to keep reminding me not to pick up my pace as we went by particularly vocal groups. There were times when I felt like I could fly.

The Wellesley campus was one of those times. At that point, spectators fill the route so you can only run two across. A roar of

excitement traveled through the crowd as they saw Berit and me. We crested through, powered by so much women energy.

Men cheered too, but seldom with the same enthusiasm. I heard an occasional male snicker saying, "Do you know what they are," as we would run by. There were also lots of — "GO LEE! Go Women Lovin. . ." with a dramatic fade as they realized what they were saying. But during the entire race, I heard only a few obnoxious or sleazy comments.

And I heard so much support. It was another one of those special times when I know, really know, the women's movement has existed, still exists, and has touched people's lives. Women were proud and affirmed to see women running, and they let us know that. There were a lot of women on the route.

At Natick, ten miles into the race, we started seeing our firends. Some of them we had scheduled, telling them where to be and what to bring, namely water, chewing gum and ice cubes. Others just appeared unexpectedly. The anonymous crowd support was wonderful. The energy from friends was ecstasy. Friends had been part of the whole process of training for me. Back in February, I said to them, when it gets too boring hearing me talk about running all the time, just tell me and I'll stop. But no one ever told me to stop. Someone would ask me how I was, I'd say terrific, and she'd

know to ask me how far I had run that day. At moments when I wasn't sure I would ever be ready to run 26 miles, my friends told me they knew I could do it.

I needed them a lot after Wellesley. Berit had hurt her hip two weeks before the race and hadn't been able to continue to train. She ran 13 miles, through Wellesley, but then had to stop. We hugged goodbye, and I continued without her. The next few miles were the hardest ones of the race. I felt alone and vulnerable in my women loving tee shirt. I was tired, having already run 13 miles and having 13 more to go. I knew we had asked people to be at Heartbreak Hill in Newton, but that was five miles along the way. Part of me wanted to stop, yet I really wanted to run this race.

Two of my roommates appeared unexpectedly, giving me water and good feelings. Women continued to cheer for me and respond to my shirt. And I felt Berit with me, telling me I could do it.

At the bottom of Heartbreak Hill, I knew I was going to be ok. Berit and I had run the hill together twice in preparing for the race. It's a 3.5 mile stretch that goes up in three different lumps. At the top, you're still five miles from the finish, but you can see Boston and see the Prudential Center. I don't remember now who I saw where Friends were everywhere. I was really, really tired and really, really happy. I

Continued on Page 13

Comics

Continued from page 3

created the character as a "parody of what comics do with their super-villains"; that while the designs of many comic book villains borrow such S/M motifs as leather, gauntlets and studs he was "using that reference more directly for a change."

Miller described his villain as a "dangerous psychopath," with the disclaimer that his friends in the bar were "not intended to be dangerous or psychopathic," but when they came to his defense in overpowering Daredevil were merely "acting out of loyalty."

However, in the story the villain is described by a parole officer he has assaulted as "a sick man. As a social worker, I've dealt with his kind many times. Usually, they only hurt themselves. But there are a lot of people like him. Enough, in fact, to support several local hangouts [such as The Pit]."

The treatment of rape and attacks on women in the story is quite unusual for a comic which had to go through the stringent censorship of the Comics Code Authority in order to see print. The character Becky Blake, who works as an assistant for Daredevil's alter ego Matt Murdock, has been raped by a man who "had an awful leather mask . . . [and] started talking to me, telling me I was a bad girl and he had to punish me."

Later in the story the S/M villain is seen breaking into Betsy Beatty's apartment. The mono-

logue that follows reads like a combination of one side of an S/M scenario and a typical media villain rap: "Hi Betsy. Wanna play? . . . I said, *stop screaming*. Oh, you're a bad one, aren't you? Have to punish you." Miller said of this scene that he felt with the plot he had devised he was "almost forced into doing a damsel in distress story." Wishing to "have a female character who was not a victim" he gave an unusual twist to this scene: when the villain threatens to kill Betsy she pulls a knife out of the dishdrain and stabs him in the stomach.

Near the end of the story, Daredevil starts a brawl with the villain and other men in "The Pit." Pinned and helpless (see illustration), he is reminded of Becky's description of her rape. His rage at his vulnerability gives him the strength to overcome his opponents.

This scene and the one following, said Miller, were crucial ones to him in scripting the story. The scene in which Daredevil recalls Becky's rape reinforces the identification of rape as a crime of violence; and in a final scene Matt Murdock convinces Becky to overcome her humiliation to report her rape so that the villain can be convicted. We are left with an unusually strong mainstream comic book essay on rape, and a more ambiguous view of a "sick man," whose dress and associations identify him with a "sick" sexual minority but whose actions are those of a violently "sick" criminal. — (filed from Boston)

Music



Holly Near appearing in concert with Susan Freundlich (interpreting for the hearing impaired) in Boston on May 2 and 3 produced by Mobilization For Survival and Allegra Productions.

Susan Freundlich

Billie Jean

Continued from page 13

decision to drop her had anything to do with her acknowledgement, saying that the decision had been made just after the new year.

The other two companies with which King has contracts have made statements in support of her; Ladd Lonquist, promotions director for Nike, for which King advertises athletic shoes, issued a statement that the company is "impressed with her candor, forthrightness, and courage to respond as she has." And Roger Magenau, president of U.S. Sports Equipment, which distributes Yonex rackets, endorsed by King, told reporters: "What she did is very typical of her open and candid personality. She's of significant value to us as an endorser of our products, and we're behind her."

However, Rosalyn Richter, executive director of Lambda Legal Defense and Education Fund in New York, points out that there is always the possibility that other companies will quietly drop King as an endorser after her current contracts run out. "There's going to be no real way to sue over that."

The suit by Barnett against King for support will be carefully watched by the legal profession as an example of how "palimony," the doctrine of support in the case of unmarried persons set by the California Supreme Court in the Marvin case in 1978, will be interpreted by the courts in cases involving persons of the same sex.

But, Richter points out, "this is not the first case in which, in the context of a lesbian and gay relationship, one ex-lover has attempted to sue the other one for support or money. There are cases pending in Washington and Pennsylvania on the same issue, although this is more well-known."

"If the courts find that this woman has a right to bring a lawsuit, I think it's going to have a tremendous effect . . . on the economic relationships between lesbian and gay couples."

Another legal aspect of the case which will be carefully watched is how the courts deal with a "palimony" case in which the party being sued is married, and presumably, has a main obligation to her spouse.

The reaction of the general pub-

lic to the revelation that a major female athletic star has engaged in a lesbian relationship, however, is the most significant reaction, both in terms of King's career and of how the issue will affect lesbians and gay men across the country. And so far, that reaction has been mixed.

Patricia Kingsley, King's publicist, told *GCN* that "the mail that we have gotten [so far] has been without exception positive," but acknowledged that "a lot of the public [reaction] has not reached her [King] yet."

"All of the comments so far have been in support of Billy Jean for the honesty in speaking out," a WTA spokesperson told *GCN*.

Richter said she was concerned about "lesbian baiting" by the New York tabloids such as the *Post* and the *Daily News*. "They've been running very sensationalistic stories of how the entire women's tennis circuit is invaded by lesbians."

But Kingsley told *GCN* that "the press, from the New York *Times*, which is very conservative, having an editorial [in support of King], to certain writers from publications like the *Daily News* — they've been more than understanding and supportive."

And even if the New York *Post* itself has been "lesbian baiting," it's readers seem to support King: of 5 letters on the subject of the tennis star's revelation in a recent issue of the tabloid, all but one supported King's right to privacy. "What she does off the court is her own business," wrote one reader.

A number of tennis players, too, have made statements in support of King. "What Billy Jean has done — being so honest — is very good," Australian Wendy Turnbull told *Time*. "I think a majority will say, that's so gutsy you've really got to admire her for doing it."

How the affair will affect the state of women's tennis, however, is a subject on which few are willing to speculate for the record. "As far as the effect on women's tennis — there hasn't been any so far, and we don't expect any," the WTA spokesperson told *GCN*. "All of our sponsors are still with us — we haven't lost a sponsor."

Kingsley said that King herself "feels that it should not affect [women's tennis], that [the sport] is much bigger than she is. Perhaps ten years ago, when she started the tour, it might have been quite different. But it [the sport] has grown so much beyond her that it shouldn't have any effect — at least she hopes not."

If the reaction to the admission of a lesbian affair by a major women's tennis star is changed over the past ten years, undoubtedly a major influence in that change has been the lesbian and gay movement, which has focused attention on the issue and generated discussion which has helped to educate the general public on the subject of homosexuality. But whether or not King will be willing to admit that influence seems doubtful.

Kingsley discounts any such influence. "Her decision to admit the affair, as far as I know, is because it did happen, and she wanted to tell the truth."

Does King identify with, or support, the lesbian and gay movement? "Her feeling, as far as I know," Kingsley told *GCN*, "is that people should live their own lives . . . She supports people living their own lives as they want."

King herself has referred to the affair with Barnett as a "mistake," and many observers have interpreted that statement to mean that she regretted the lesbian nature of the affair. But Kingsley told *GCN* that "she meant it was a mistake because she was married . . . The mistake was that she had had an [extramarital] affair."

King herself told the New York *Times*, "you don't know when a person is going to be unkind to another person. I don't think it has anything to do with sexual preference. I feel that basically Marilyn was a mistake. For me, it's an odd situation. I don't feel homosexual. That's not my feelings, and I don't understand why people feel I'm any less of a person."

"What they're saying is that it equals bad if someone happens to be homosexual. It's a fear, an unknown fear, and people don't understand it."

— filed from Boston

Demo

Continued from Page 1

Fierstein announced that the PAM board had voted at its last meeting not to dissolve the organization after the demonstration.

Former New York Congresswoman Bella Abzug said, "The time to stop a war is before it begins. And we are saying, 'Stop.'"

Abzug spoke of the threat of "the violence of the Reagan administration and their co-conspirators, the Moral Majority."

Opposing views were expressed by two small groups of counter-demonstrators during the march. Carrying US flags, members of the Collegiate Association for Research of Principles (CARP), a right-wing group closely associ-

ated with the Unification Church of Rev. Sun Myung Moon, proclaimed approval of the US role in El Salvador and condemned what they claim is Soviet and Cuban support for the Salvadorean revolutionaries.

Claiming PAM had compromised with the Democratic Party, members of the Spartacist League, a socialist organization, broke away from the main body of demonstrators during the march and attempted, with little success, to draw other participants to a counter-demonstration.

Official police estimates of the size of the crowd at 25,000 were countered by the organizers and by other observers, who said there were more than 100,000 people at the event.

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Continued from page 9

Another member of the Lavender Left will soon be meeting with FHAR members in Mexico; as contacts are made and documents are translated we hope to share more news with lesbians and gay men in the U.S. As socialists, we are committed to building international solidarity with all working and oppressed people, and we have a particular concern to build the lesbian and gay left. For many gay people, the recent emigration of many gay Cubans simply reinforced the belief that socialism is exotic, sinister, puritanical, and authoritarian. We've all heard that socialism turns people into robots and neighborhoods into barracks; but an honest look at an assembly line or tenement in the U.S. will confirm that capitalism can do the same. Speaking for myself, I don't believe there can be real democracy without socialism, or real socialism without democracy. That means I don't believe we have democracy in the U.S., or that they have socialism in Cuba.

While the debate surrounding Cuban gays was still fresh, a document appeared in GCN (Vol. 8, No. 2) which deserves attention again. It was a strong statement issued jointly by FHAR, Lambda, and Oikabeth, and it read in part: "Most international demonstrations of support for Cuba today reflect vestiges of a profound

Stalinism when they fail to mention the sexist manipulations that Cuban state institutions continue to practice." It criticized Fidel Castro for his "anti-feminist socialist conception," and added that Castro "stands as a Victorian figure possessed of . . . hetero-sexist gallantry . . ." If Castro and Cuba were sharply criticized, our Mexican sisters and brothers also had some sharp things to say about U.S. society: "Even the tolerance of homosexuality shown to a lesser or greater degree by 'free and democratic' societies has consisted of marginalization and the obscurity of the ghetto (bars, baths, movies theaters, dark corners), the object of which is to 'accept' us and silence us without permitting the removal of hetero-sexist norms that maintain repressive, authoritarian, and exploitative structures."

This statement ended by saying, "We socialist, anti-sexist lesbians and gay men should not lend ourselves to the anti-socialist manipulations practiced by capitalist imperialism. On the contrary, at the same time that we denounce homophobia and other sexist vestiges of the Cuban government, we firmly defend the Cuban people in its revolutionary process." This is good as far as it goes, but we should take it a step further. There is no reason why Cuba's revolutionary process should not include a revolution

which would replace sexist Stalinists with socialist-feminists and gay liberationists. A revolution within the revolution is indeed possible, as events in Poland prove. In the meantime, we in the U.S. can do much to defeat imperialism round the world by struggling for socialism here at home.

Running

Continued from Page 11

finished the race full of the love of everyone who cheered me on.

After running 14 miles on March 17, I wrote in my journal, "Today, while running, I thought — why not stop training — it's too hard — I'm too slow — enough already. That was a five mile thought. But I kept running. I want to run 26 miles. I want to break all the barriers I set for myself." Breaking barriers and accepting myself was what the race was all about for me. My birthday came two days after the race. I asked for, and got, my first softball mitt and a ball. This year I'm going to learn how to throw. Maybe I won't be that hot, but I'll be good enough to play.

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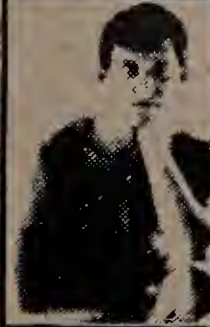
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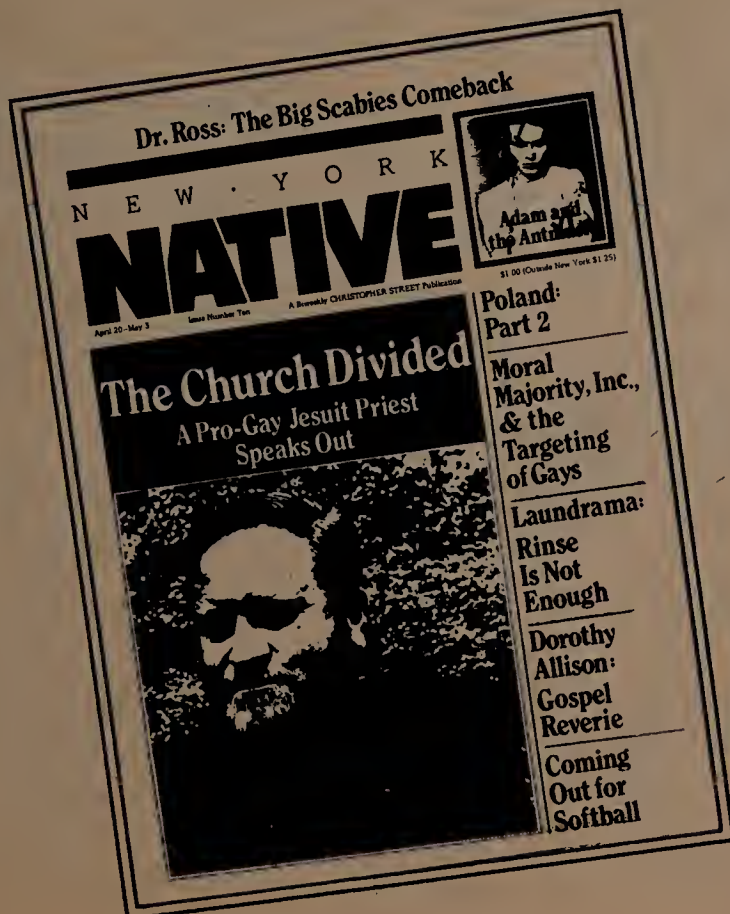
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They won't let me have GCN in here and I want to fight them to get it but don't know how. Can anyone out there help me fight for our rights as humans? Donney GREATHOUSE, #155-124, P.O. Box 45699, Lucasville, OH 45699. (42)

I think what GCN is doing is great because I have several friends who get mail because of their ads so I thought I'd try too because it sure is lonely in here. Please write. Anthony AUTRY, EF-109701 C-unit, Reidsville GA 30499. (42)

I'm trying to organize the other gays here, with some success. We could still use advice and support from any gay groups and folks. Letters let us know what is happening out there! Tony 'Raspberry' BAKER, #332999, Box B Anamosa IA 52205. (42)

Gay artist moving to Boston in Nov. I'd like to hear about what it's like there from someone who lives there. Thanks J.L. MILLER, #97981, Box 97, McAlester, OK 74501. (42)

Many experiences to relate and many different interests and sure would like somebody to talk about them with. Ken GIBBENS, PO 41-20333, Michigan City, IN 46360. (28)

A prisoner's search for a penpal: "I'll not dally writing lifeless words for loveless little rhymes, For each word I cast has feelings that are needed in these times. If you seem to be downhearted and my words could make you gay, I would wield my pen til morning seeking perfect words to say. For I'm writing now for someone who has kindness in their soul, As I live these days unending in this place where no one's whole." William McKINLEY, Box W #39106-098, Lompoc CA 93438. (42)

I'm doing 9 years here in Cal. Please put me on your penpal list. Keep up the good work! Joe A. TILLET, C-21440 Men's Colony 4226 Box A, San Luis Obispo CA 93409. (42)

I would like to correspond with a nice young gay from 21-50. And also to receive any gay publications you can send. Thanks. Elljha LEWIS, #250531, Rt. 4 Box 1100 Ramsey I, Rosharon TX 77583. (42)

Have been locked down for the past 8 years, with 2 years left before I get out. I'd like to correspond with other gay males in hopes of establishing a close relationship. Lawrence SCOTT, LSP #86711 Camp J, S-4-L-6, Angola LA 70712. (42)

PUBLICATIONS

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Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

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Free lesbian catalog of books, send two 15c stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

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Prisoners

TO ALL THOSE WHO, IN AND OUT OF PRISON, FIGHT AGAINST THEIR BONDAGE. (BERKMAN)



I am in the California Institution for Women and would like a penpal. Thanks! Oille A. DANIELS, W15664, MCU-B116, Frontera CA 91720. (42)

Presently in prison here in California Institution for Women. No family or visits. Am interested in finding someone who is honestly interested in corresponding, open-minded, interested in various fields (smile). 29, long red hair, hazel eyes. Thank you so much! Mary Jean WILLIAMS, #10158, BA-RM, 1057, Frontera CA 91720. (42)

I would like to correspond with anyone. I don't receive mail from anybody. Thank you, very much! David LODGES, GSP 61491, Reidsville GA 30499. (42)

I was shipped out of the London prison because of having had sex with someone there and now I'm afraid I won't get my long awaited replies to my penpal ad. My loneliness here seems to be dragging me down more than the fact of prison itself. Please write. Gary MOORE, #150-912, P.O. Box 45699, Lucasville, OH 45699. (42)

Seeking correspondence with activists dedicated to minority rights, ex-Marine and former grad student at San Diego State, resolute in my conviction that we must stand together in order to achieve victory in this struggle. Malcolm L. LITTLE, 3102 E. Highland #32, Patton, CA 92369 (28)

A Prison Project is now being formed to support GCN in its long-standing effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.) Volunteer help is always appreciated in this and other parts of the project (including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights). If you can help with your time or a contribution, it will be much appreciated. Thank you.

Anyone wanting to use GCN as a place to receive (and pick up!) mail from prisoners may do so by having prisoners write you at: (Your name), c/o GCN, Box LGPP, 22 Bromfield St., Boston, MA 02108. This mail may be picked up anytime between 10am and 6pm Monday thru Friday.

We can't afford to let each other live in emptiness. Would one of the readers of your fine paper be willing to write to me now and then? S. Neko STEWARD, #99108, Box 97, McAlester, OK 74501. (42)

I am a homosexual and a jail house lawyer who works on civil suits as well as rights for prisoners. If you need help please write me at this address: Clarence WASHINGTON, Box 779 #11260, Marquette MI 49855. (42)

Lonely prisoner, male, seeks intelligent correspondence with anyone that can care. College grad, hairstylist, with many interests and hobbies. Raymond LARSEN, C-10475, Box 99, Pontiac, IL 61764. (28)

THIS IS ADDRESSED TO PRISONERS
I'm out in the free world and like to help other people. I'm an older person, but warm, affectionate and caring — up-front about being gay but not militant or political. I enjoy quiet times and much reading, also biking and beaches. If you are lonely and thoughtful, and would enjoy an older man (I'm masculine without being macho), please write. If you intend any rip-off or wild appeals for money, don't bother. Tell me about yourself. Edward McCauley, Box 290, 118 Mass. Ave., Boston 02115. Stay cool.

I find it very hard to express my true feelings in this redneck place full of apathy and fear and antagonism. It's driving me up the wall. I need someone I can write to and unwind on or I think I'll go crazy. Please write. Michael FORBES, Box 97 #103524, McAlester, OK 74501. (42)

Why doesn't Congress and all the rest of the people put themselves in the shoes of gay people and see how bad we are treated, especially here in the joints. We are not strange or unnatural. We're just gay and I'm proud of it! Gay Power! Gary POLLEY, Box 87 A-88212, Menard IL 62259. (42)

I'm writing this hoping you'll kindly find the space to print my short brief desperate appeal for such beautiful liberties as a correspondence and friendship. Some of my interests are sports, music, paralegal research, investigation of the criminal 'justice' system. Please feel free to write on any subjects your heart desires. David Lee McCARTER, #136215, P.O. Box 69, London, OH 43140. (42)



Lonely inmate would like to correspond and exchange photos with others. I love to write (have column in prison paper). I enjoy bowling and sports, cooking, classic cars and jazz. Gary HANSON, Box 7 #17207, Terminal Island CA 90731. (42)

I enjoy writing and receiving letters, and I don't have anyone to write to. I'd prefer to hear from older, mature individuals. Kerry SNYDER, #156976, P.O. Box 69, London, OH 43140. (42)

I'm doing 9 years here in Cal. Please put me on your penpal list. Keep up the good work! Joe A. TILLET, C-21440 Men's Colony 4226 Box A, San Luis Obispo CA 93409. (42)

I would like to correspond with a nice young gay from 21-50. And also to receive any gay publications you can send. Thanks. Elljha LEWIS, #250531, Rt. 4 Box 1100 Ramsey I, Rosharon TX 77583. (42)

Have been locked down for the past 8 years, with 2 years left before I get out. I'd like to correspond with other gay males in hopes of establishing a close relationship. Lawrence SCOTT, LSP #86711 Camp J, S-4-L-6, Angola LA 70712. (42)



GayComedyNews

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May 16½, 1981

FDA Sequesters Bleeding Women

By Bog Bettysdaughter

WASHINGTON, District of Corruption — The Food and Drug Administration has banned all menstruation-concealing products from the market in the U.S. and begun assigning women of menstruating age to retreats called "monthly management centers," where they will be required to sequester themselves while bleeding.

The federal agency is removing all menstrual pads, tampons and tampon substitutes — including waddable toilet paper — from store shelves following the completion of a study which, according to FDA scientist R. Bloodenvy, "illustrates conclusively that these products, in concert with the menstrual discharge, cause toxic shock."

"Essentially, we are banning menstruation," Bloodenvy told *GCN*, "And we feel it's about time. Such a disgusting activity — it always surprised me that women did it — seeing as how they're generally the more fastidious of the two sexes."

The Departments of Housing, Education, and Welfare and Civil Defense are hastening to locate fallout shelters and other unused space in federal buildings in which to temporarily quarter monthly management centers. Eventually the government will establish the permanent centers in what are currently the nation's Girl Scout camps, according to HEW Secretary Dike Bater. Congress is expected to pass an appropriations bill on April 31, making possible the purchase of the scout camps, Bater said.

"The employment of certain floors of federal buildings for this purpose must, of course, be very, very temporary. Remember, federal employees will be working on the floors above and below the centers for as many as 9 or 10 hours a day — with only a floor or ceiling between some of us and the bleeders! — and, frankly, people are worried, as we always have to be, about our manhood. It [proximity to menstrual blood] causes sterility, you know."

"The girl scout camps," Bater

added, "are a very satisfactory solution to the problem . . . because they are out in no man's land."

Vagin Al Phobea, from the press office of the Department of Civil Defense, commented further about the necessity of sequestering menstruating women:

"Just because women can't safely use the myriad products our industries have invented for their convenience in covering up their periods doesn't mean that we can have them oozing blood everywhere, from their workplaces and the supermarket to the nursery. I don't know how women would feel about that, but every one else would be exceedingly uncomfortable."

"We believe everyone will be pleased with the administration's solution," Phobea added, "including you girls, who'll now have a place where you can surreptitiously slip away each month with a minimum of embarrassment. And for everyone's comfort, every woman must report to her assigned cloister at the first sign of blood under penalty of the law."

However, members of the National Association for Rich Businessmen are neither pleased nor comfortable with the government's plan, according to the influential group's chairperson, Scru E. Vrybody. In a personal letter to Acting President Salamander Haig, Vrybody said that he and his colleagues are "seriously distressed" by the prospect of increased absenteeism among executive secretaries and other support staff.

GCN asked Vrybody why businessmen are so alarmed by the government's proposal.

"These are the men who run the country — the world! You legally mandate the absence of, for instance, the executive's secretary and his business screeches to a halt."

"Our team of sophisticated statisticians predicts that at any given time, about one fourth of the typing pool will be off in some bloody 'cloister'!"

What, if any, problems has Tilly Token, co-director of the



Massachusetts Governor Edward J. King (left) and the Cleanup Critter proclaimed April 25 as the kickoff date for "Make It Cleaner in Massachusetts Month." Critter and King have set as one of their goals the elimination of menstruation in the Bay State. "Menstruation is messy and yucky, and I'm tired of having to read about it in my lesbian and gay newspapers," said Critter. "Once I've licked this problem I intend to go on to cum-stains on sheets."

pilot monthly management facility in Somerville (outside of Boston), encountered in managing the Somerville MMC which may be magnified now that the program has become mandatory nationwide?

"Overcrowding!" Token responded. "I grew up thinking periods rarely lasted more than a

week, but, each month, an increasing number of women are flowing for as long as two or three weeks or more. Some of them, it seems, aren't gone for more than a few days before their period starts up again and they're back at the registration table — with three or four neighbors who also agree with us that women shouldn't subject

the general public to their bleeding.

"And there's also the problem of the noise — until we can establish all the centers out in the wilderness where the sounds of women laughing and singing late into the night won't disturb residents."

Roundup Already Begun

Pentagon Starts Drafting Homosexuals into Army

By Sulfurswamp Claudiasister

WASHINGTON, DC — The army has begun drafting homosexuals to fight in the escalating conflict in the Oylbarrelian dessert, Pentagon sources announced in a late night press conference.

Enlistment officers are under orders to round up draft-age members of homosexual rights organizations and "bring out their genetic potential to be the greatest warriors known to man — and woman — as illustrated by history."

"Those queers are born fighters, real frontline material," said Lt. Warren Monger, a recruitment officer in Boston.

Monger continued, "We shipped off about 4000 to boot camps since rumor of the policy change reached our office April 1. We jumped the gun a little, I know — but we were excited. And now we're ahead of the game; those 4000 processed through this office will be out in the desert in just under ten weeks, fully trained combat troops. That's a feather in our cap."

The Pentagon's decision to draft lesbians and gay men is a reversal of their long-standing policy of not excepting or retaining "devout homosexuals" in the military. *GCN* asked Col. Duke Nuke from the Pentagon Press Office whether the decision by the Joint Chiefs of Staff to switch to a policy of non-discrimination on the basis of sexual preference was made in response to pressure brought to bear on them by the lesbian and gay rights movement.

Warhead responded, "Who

said anything about a non-discrimination policy? We're not in the business of promoting unpopular causes — yours or anyone else's. Our interest is national security."

"It's all a matter of good management of your human resources," Warhead explained. "This war's been going on for eight years now, it's drained us of manpower, and it's escalating and likely to drag on for 88 more. We can't afford to have heads — and potential heads — of families eliminated in a conflict. We've got to keep the population up. And, as you would know, homosexuals aren't much help with that . . . So a good manager delegates his homosexuals other vital tasks — like defense of his country. So it's out of the schools and into the battlefield with them."

Sargent Chip Shoulder, who is training one of the new lesbian and gay male platoons at a base in Bigot, CT, spoke with *GCN* about a novel facet of the training course called "commitment inducement."

"I'm here to follow orders no matter how against the grain they rub me . . . and orders came down last week to 'encourage development and solidification of homosexual coupling between enlisted personnel.'"

"The idea behind this, which is put rather eloquently in the new 'regs' [regulations] is that 'an army of lovers cannot fail.' We think that's sound military strategy."

Meanwhile, according to a spokesperson for the U.S. Marines, that branch of the military is being "cheated" of its share of the homosexuals. Cor-

poreal Bill (Bazooka) Barrage, from the Marines' Press Fielding office, complained to *GCN*, "We're being deliberately, maliciously overlooked. The army is hogging them all [the homosexual recruits] . . . while all we've got is a few good men. Most are real duds."

It seems that the armed forces has been very efficient in executing the new law; a Cleveland woman, who described herself as "the proud mother of eight — all lovely dykes and faggots except one, but she's got potential," contacted *GCN* after all of her children failed to return home for a third consecutive day. She said that they were all of draft age and associated with feminist, lesbian and gay male organizations.

The *GCN* office was flooded with similar calls last week, but *GCN* was unable to locate any of the missing persons. Further investigation has been hampered by the conscription and forced evacuation of this reporter to a military compound in Texas on the morning of

Hinckley Plans Twinkie Defense

WASHINGTON, DC — Lawyers for John W. Hinckley, Jr., accused of attempting to assassinate President Ronald Reagan, have disclosed their intention to employ a "twinkie defense" strategy, similar to the one successfully pioneered by attorneys for Dan White, who was convicted last spring in the murders of San Francisco Mayor George Moscone and gay City Supervisor Harvey Milk. White received only a seven-year jail term.

Hinckley's former landlord, Mark Swafford, who once entered Hinckley's apartment to repair a clogged drain, told the *New York Times*, "Everywhere there were bags from hamburger joints and cartons of ice cream. Dozens of cartons of ice cream and junk food bags. The place was a real trash heap."

Hinckley's court-appointed attorney, Edward White, told *GCN*, "We're optimistic. Everybody knows sugar's bad for

you and you're not responsible for your behavior under the influence of 'white death.' Combined with all those preservatives and plastics it's enough to drive any man-on-the-street to murder."

Added Stewart Johnson, White's co-counsel, "We're planning to take this even further than Dan White's lawyers dared. White still ended up in jail. We're asking for a suspended sentence. We feel the two cases are quite similar. After all, an assassination's an assassination. It's sad but true, bad nutrition leads to worse things than scurvy and rickets. These assassins are victims of McDonalds. Hinckley heard ringing in his ears too."

Actress Jodie Foster, the heterosexual murderer's love-object, has called for a nationwide boycott of McDonalds. In an interview from her dorm room at Yale College, she sobbed, "Sugar and preservatives must be stopped before they start."

Gay Comedy News

Staff

Warren Blumenfeld
Michael Bronski
Jennifer Camper
Jill Clark
Demian

David Foushee
Amy Hoffman
Rob Schmieder
Denise Sudell

Cover illustration by
Beth Ireland

Community Vices

Dear GCN,

I am not a transvestite, but if I were I'd only wear black silk panties with just a hint of lace.

Sincerely,
Kevin White
Boston, MA

Dear GCN,

Who is Porcupine and why is she saying those terrible things about me?

Sincerely,
Mousie, Mousie Wildflower
Cambridge, MA

Dear GCN,

I wanted desperately to write you and let you know how much I truly enjoy Nancy Walker's provocative essays. They make me feel warm and tingly all over and my lover and I often spend the afternoon sipping tea and masturbating to "Odyssey."

Sincerely,
Ima Good Womin
Dorchester, MA

Dear GCN,

How come you never do any articles on stuff that's useful in our daily lives? Like, how about an article on gay automatic coffee makers, or something about how to get stains out of gay influenced fashions? I bet you'd have more readers if you'd write stuff like that instead of all that garbage about senate bills and bars in cities I can't even get to.

Sincerely,
DONDI
The Sunday Color Comics

Dear GCN,

Just because a boy is a ballet dancer is no reason to accuse him of doing dirty things in alleys with other boys. Take my son, for example — he's a dancer but he still has hair on his chest and watches baseball and he even married what's-her-name.

Sincerely,
Nancy Reagan
Washington, D.C.

Dear GCN,

OK, so you come out more often than we do. So what? We got color pictures.

Sincerely,
Christopher Street
New York, NY

Dear GCN,

Yeah, and we got nudes.

Sincerely,
The Advocate
San Mateo, CA

Dear GCN,

I have a question which you may be able to answer for me. Can a celibate virgin be gay too? I don't believe in sex, but I like everything else about homosexuality: the disco, the tight pants, the naked men photos in thin black frames, the quiche — especially the quiche. And if I can be gay, what do I do to join? Do I have to sign anything? Do I get a badge or something?

Sincerely,
Spanky Brighteyes
Cleveland, OH

Dear GCN,

I'd like to respond to your article on how several well-known heterosexuals discovered homosexuality through hypnotism. I, too, am a "born again gay" (or hypno-homo, as we affectionately call ourselves) and feel that you left out some important factors in this new field of sexual therapy. First, only sexual orientation can be comprehensively altered through hypnotic suggestion — those assholes who claim to have quit smoking were really just afraid of cancer. Second, one's socio-economic status is in no way jeopardized by hypnotism. For example, I used to be a stinking rich broker and now I'm a gay, stinking rich broker. Third, there is one side effect: vacations. I've found that I've given up on the Riviera and Hawaii and that I spend a lot of time in Key West.

Sincerely,
Tommy Towels
Poughkeepsie, NY

Dear GCN,

My lover and I were at a dinner last week with some members of a very visible minority in which we do not participate, but with which we sympathize in our common struggle. I had just taken a bite of organic soy-loaf when I discovered that I had forgotten to salt it. Which is politically correct? To remove the food from the mouth and salt it or to apply the salt directly to the comestable as it rests on the tongue?

Sincerely,
Starchilde Brassiere
Houston, TX

Dear GCN,

As a deaf, protestant, bisexual double amputee, I found your article on blind, Catholic, gay epileptics most offensive and discriminatory. Consider my free subscription cancelled.

Sincerely,
Howard "Doormat" Gumbles

Dear GCN,

When I wanna relax, I grab the little lady, hop on my bike, go down to a straight bar and beat up hets. It's great fun. And it helps the digestion.

Sincerely,
Sandra "Bruiser" McGee
Antlers, OK

Dear GCN,

I've heard that you're planning to do a humor supplement and I just wanted to write to ask you not to print anything nasty about me like phony letters with my name at the bottom. I mean, *everyone* makes fun of me now, not just you queers, and face it, I've become a tired cliché.

Sincerely,
Anita Bryant
Computer Dating in Oklahoma

Dear GCN,

If God wanted us to be heterosexual, she wouldn't have put all the girls together in one bathroom and all the boys in another.

Sincerely,
Peaches McGill
Boston, MA

Gay, Dead and Proud

By Michael Bronski

After many years of silence, members of the gay community's least vocal, and perhaps most oppressed minority, are now speaking out. Discriminated against, ignored, and worst of all, literally buried away, the gay dead person finds her or himself not even a member of the twilight world: it is always dark for them. Raymond Carver is a member of Gay And Dead who speaks of some of their problems and plans for the future.

GCN: Why are gay dead people shunted even by their own community?

Carver: It is not just the gay community, but the whole society. Just look at the language. Words like "deadbeat," "deadhead," and "deadletter" — not to mention phrases like "beating a dead horse" or "dead as a doornail" — all reinforce the impression that there is something wrong with being dead.

GCN: But surely gay people as an oppressed minority would have more understanding and sympathy?

Carver: Not true. The typical gay person is as insensitive to the needs and interests of the dead as a

You'll even notice that when people don't like a bar they say that its "dead."



straight person. Some of it is a simple matter of economics. Gay life revolves around bars and the dead don't drink, therefore the bar owners just don't want us there. The same is true of discos. They claim that we just take up space.

GCN: But certainly a politically aware paper like GCN is not guilty of this. Why, every week our newspapers are filled with stories of death: murders, suicide, assassination.

Carver: First of all those stories are

all written by the non-dead. GCN has never had an actively dead person on their masthead. And secondly, death is never presented as an attractive alternative. Even the suicide stories imply that social forces pushed the person to this point.

GCN: How do the dead view themselves as a minority?

Carver: I think that it is important to point out that we are not a minority. There are many many more dead gay people than there are living and we have our traditions, our heroes, our culture. We have Oscar Wilde, Natalie Barney, Sappho, and Michaelangelo. All you can point to is Christopher Isherwood and Jean O'Leary.

GCN: How do you plan to make the rest of the gay community aware of your existence?

Carver: We have rejected being vocal as being too non-dead oriented. One of our planned political and social actions is a non-demonstration in the near future.

GCN: What will this be?

Carver: I can't tell you the place or time, because there is too much opposition to our fight, but we

plan to have a rot-in.

GCN: A rot-in?

Carver: Yes. We feel that it will allow for socializing among the dead, and after several days a pungent political statement.

GCN: What do you feel causes this fear of the gay dead in other gay people?

Carver: Clearly it is a recognition of the dead-self. There is some dead in every living person and they are terrified of that. You might call it thana-phobia.

GCN: How does this deadness manifest itself?

Carver: During sex, most of the living just lie there. This is a latent death instinct.

GCN: What are the aims of organizing the gay dead?

Carver: We do not want to be accepted because we were once living, or because some of us might not appear quite dead. We want to say, and show, that the living should become more like us.

GCN: Are there any organizations that cater to the gay dead?

Carver: Yes. The National Gay Task Force.

Coming Out

A Preppie Pops Out

Our roving reporter overheard this poignant story in the lounge of the Hampshire House restaurant in Boston's Back Bay. Names have been changed to preserve confidentiality. (It was noted that the speaker's interlocutor was asleep or unconscious).

By Brett Oldboy

I'm sure you thought I'd be about the last person to admit to something like this — I mean, who'd have believed it? Talk about the best little boy in the world — I make that guy look like a juvenile delinquent. You can imagine my surprise when I learned I was bisexual. Jesus Christ, in college I was *toujours* K.P.O.C. [Key prep on campus] — I mean *those* people were always definitely T.B.A. [to be avoided]. My room-mate kept wanting to do it with me — I mean, Jesus Christ, who could blame him? — it was better than self-abuse, so we started having it regularly for awhile, until he started getting a little O.T.W. [off the wall] — like wanting to kiss me and take our clothes off — I mean, you don't have to get bestial about it, *n'est-ce pas?* Anyway, I did it with other people throughout school. Jesus,

fellatio taught me a lot about the real world — it landed me a *fantastic* job. But I was having really excellent sex with my therapist one day, when it occurred to me, "This is what *gay* people do."

I wanted to talk it over with Mom and Dad, so I met them on their yacht (*great* little boat — they keep it at Marblehead) for a g&t [gin and tonic]. "Mom, Dad," I said, "I think I'm gay." Mom said, "Well dear, you always were a cheerful boy." Mom's really a gas. Dad explained what I meant, and then she said, "That's nice dear. Try not to think about it — we certainly won't — and above all, don't tell anyone." Then Dad said, "Especially your fiancée. It happens to the best of us. Brett old boy. How about another round?" Mom gave him a really funny look just then. I wonder why.

Great kids, Mom and Dad. Their warmth and acceptance really helped a lot. I mean Jesus Christ — they're right. What's the B.F.D. [big fucking deal]? I still know all of the really *right* people — let's face it, *I am one* — and as long as you don't bring other people into it, you're golden.

All these politicians who are trying to make an issue out of it are just radicals left over from the '60s, looking for another frigging cause. I mean, am I oppressed just because I feel like keeping my mouth shut? Mimsy and the kids are

really important to me — I mean, Jesus, the family is the backbone of America — and besides, if she divorces me, we'll lose her inheritance. I mean, what would people think? Do you think you could talk to her? Jesus, how was I

supposed to know that her brother was taking a shower? Anyway, so what if I like to drink cum and get it doggie style — I'm still a man, and that's the important thing, right? I mean, Jesus Christ, I can still shop at Brooks' Brothers.



Vices in the Night

Chapter 334

By Ariadne Jungfrau

(with help from Jesus Christ and Snow White, and with best wishes to Richard Turley, wherever you are)

Last episode left us at the end of yet another inconclusive meeting of the Joy Street Walkers Division (JSWD), an organization formed to protect the inhabitants of one of Boston's more select neighborhoods from the unsightly spectacle of dog feces and other detritus marring their quaint brick streets and sidewalks. A resolution had been passed in favor of conducting a door-to-door pooper-scooper handout campaign, but haggling began over whether a gay-owned manufacturer of the devices should be sought out, or whether it would be acceptable to buy scoopers of unknown provenance from the local gay-owned pet supply store.

Left out of this discussion are the individuals it most directly concerns: Shiang Ching, a Pomeranian; Pol Pot, a rare hairless Lapsang Souchong; and Leon Trotsky, a frisky fox terrier.

Shiang Ching and Pol Pot never took amiss an opportunity for conversation, and as DeAnna Humble and Barry Arlington, their respective owners, were engaged in a heavy discussion, they eagerly probed each other's asses, allowing the human's words to drift over their fuzzy little heads:

"Do you think anything will come out of these meetings? Sometimes when I look at this street I feel ready to give up."

"I felt like that too," Barry asserted non-assertively, "until I went to my first Revelations Center seminar last night: We're going to be doing an entire session on Neighborhood Maintenance. The instructor was so helpful in the

Redlining — What's In It For Me? session that I'm sure this'll be dynamite." Barry neglected to mention the other course he was attending at Revelations: Maintaining Your Couplespace, or How To Say No Without Being Macho. It was a desperate attempt to salvage his relationship with Lester which had been tottering on the brink ever since, all in one night, Barry had cancelled their Joffrey subscription to protest Ronnie Jr.'s marriage, both Club Baths memberships had come due, and Les had neglected to bring home Liva Snaps for Pol Pot.

"After all, he should have known it's the only thing to perk up a pooped pooch," Barry muttered.

"Huh?" DiAna interjected.

"Oh — talking to myself again," Barry apologized, narrowly avoiding a hint of self-oppression that was drifting up the street. "Gotta get Pol home — see you at the meeting. By the way, has anyone ever figured out whose dog that is?"

The question that so befuddled Barry, DeOno, and all the other members of the JSWD was no mystery to Pol. With a falsetto yelp, he tore the leash from Barry's hand and dashed off in pursuit of his friend Leon, narrowly avoiding a small lumpish body trudging up the hill. He raced through an alley that led over to the next street and up the alley on the opposite side until he came to the rear entrance of an imposing townhouse. The little doggie door at the base of the heavy oak kitchen door had barely flapped shut behind Leon when Pol nudged it open and looked into a familiar hallway: bare except for a Louis XIV sidetable surmounted by an original Andy Warhol portrait of Chairman Mao, it did not invite one to linger; and Pol raced up the hall stairs in hot pursuit of Leon.



Had he been taller than his eight inches, he might have observed the pair of bloodstained Halston riding gloves that had been casually strewn of the side table.

Hearing Leon's anguished whine he traced it to its source in one of the bedrooms. There he found his friend crouched on the carpet, his head between his paws. In front of him on the lower shelf of a bookcase stood a row of little mushroom-shaped objects, each one of them with a little name-tag in front of it. Pol read off: Bongo, Elaine, Ginger, Leon, Pol . . . and felt himself being lifted into the air by unknown hands.

Weezie Wilkes, the small lumpish figure we last saw trudging up Joy Street, hated dogs. The people she had to deal with in her job as a desk nurse at the nearby Lunder Psychiatric Center she referred to as "human animals," and after a day spent with them she had no tolerance left for real animals — or their by-products, she ruefully observed as she narrowly avoided

placing one of her white shoes in the middle of a large brick-colored turd.

Concluding from the unemptied mailbox that her lover Lou wasn't home yet, she went back out onto the street and headed for the house of Charles Abbot, that nice older man she had met at the JSWD meeting the other night, the one who, rumor had it, was the wealthiest man on the Hill. She had the information from no less reliable a source than Lou's friend Jorg Christiansen, who was the man's long-time nurse and companion. The Rev. Abbot (ret.) had all sorts of good ideas about stopping dog-litter, which they had discussed privately after the meeting; it was on the pretext of helping him out in his private scheme that she was visiting him now.

"No! No!" Pol barked. The pain and humiliation were excruciating.

As Abbot looked on, Weezie stuffed the diminutive butt-plugs

into the protesting pooches' nether parts. "It's the only solution," he remarked. "What we need is reverence for property. Food on the streets, garbage — that's caused by people, and if enough money is pumped into the right avenues, people can be educated. But animal wastes —," and here he pointed with disdain at his own beloved Leon, "— not even our own pets can be trained out of their countersocietal reflexes."

"And you'd be surprised at the things we find on people — switch-blades, condoms, flair pens, sure —," Weezie commented. "But you take some of these punks and bag persons we get in — we find all sorts of things in all the wrong places. That geezer that turned me on to these — said someone had told him they were some kind of homosexual aid, but he used it when he knew he was getting the trots and the Massachusetts District Commission (MDC) restrooms were all locked."

There was a noise in the hall and then suddenly a flurry of footsteps on the stairs. Pol pricked up his ears at the sound of Barry's voice.

Shiang was the first to race into the room. She was followed closely by Barry and Diane. "Omigod, what are they doing to them!" Dionne ejaculated.

"Oh wow!" Barry ambiguously asserted. For not only was he looking at the wealthiest man on the Hill, but a man who had the good taste to part his hair in the middle in emulation of one of our most maligned non-elected President's bisexual pot-smoking son. It made a be-line for his heart.

Barry scooped up Pol Pot, looked again at Abbot, took in the entire situation, and looked at Abbot again. Turning away from Dini, he addressed the mellifluous ex-cleric: "So you're into plug-sports, hunh?"

Oddity of a Uniform

Blowing Kisses

By Nancy Stroller

Often we go walking through Fenway Park. Just the two of us, this humble writer-person and her, my smother (significant motherly other). We usually go walking when our car, dear Doodally Squat, has decided to have one of her frequent breakdowns. This one summer day (poor Doodally S. having lost her front tires in an impetuous snow bank), we ventured a walk to enjoy the flowers. We always cruise together holding hands in a politically correct-for-fun-and-protection sort of style that has earned us the respect, appreciation and envy of everyone on our block.

As we walked along we bumped

into many friendly neighbors. There was Sam and his dog on a leash. No, it seems a second glance revealed it was Sam and his new boy friend. There was Mitzi the seeker of empty closets, Scamper the very graphic cartoonist, and Strudel the super News-hound.

Everyone was out, waving hello and blowing kisses. Even the local gay bath towel salesperson came up to us and not only said "hi," but gave us each a free sample moist towlette — each marked "HERS" and "HERS." How sweet.

However, even uniforms have bummmmer type experiences occasionally. As my smother and me (or is it I?) walked toward the

footbridge, we were confronted by a gang of five young male (well, let's be delicate) punks. They blocked our path as they snarled and farted. Several of them intoned "Dykes, dykes." Perhaps they were literate and had read my "I Support Elderly, Egalitarian, Chemical Free, Disabled, Multi-Racial, Single Parent Woman Loving Women!" button. One of them yelled, "Hey, don't you know lezzie is queer?" I quickly answered, "No, but if you hum a few bars . . ."

Then we ran like hell.

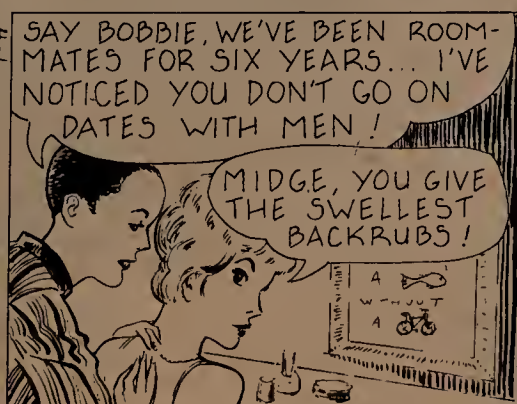
When we got a good safe distance from them, we consoled each other with the knowledge that they were simple schmucks (a quaint

Irish idiom meaning "those less fortunate than you or I," or is it me?). Well, anyway, after it was all over, we had an exciting story to

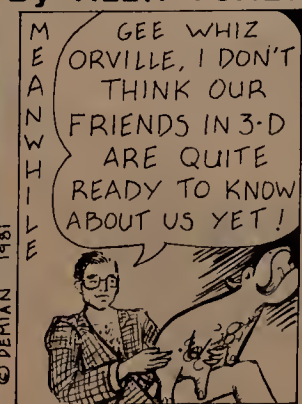
tell everyone, and we'd worked up an immense appetite for bananas. But that's another story.

© by Demian

APARTMENT 3-D



By ALEK TOXEY



Apt. 3-D

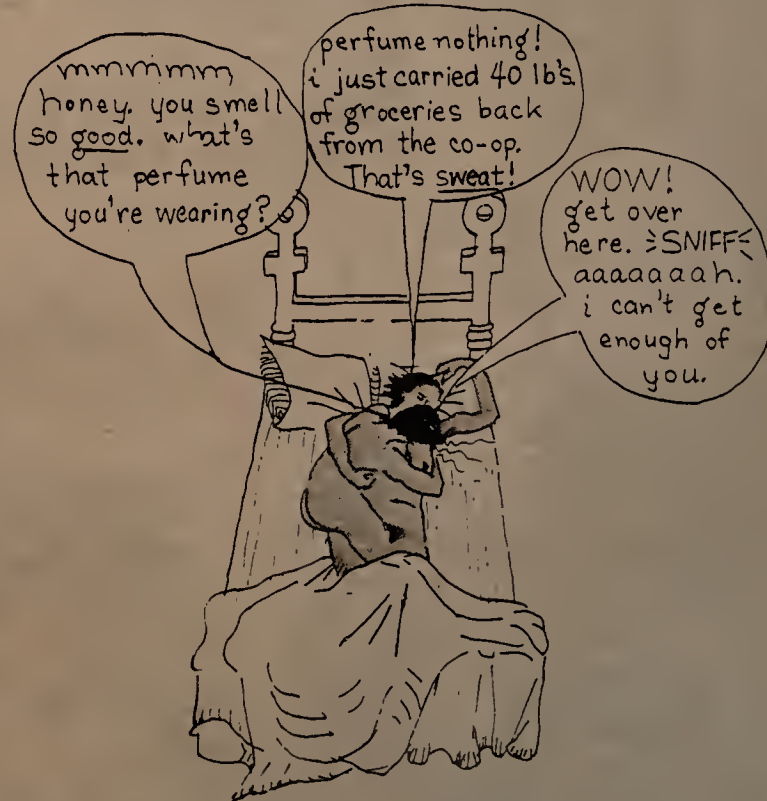


By Axel Kyto



Sweat:

The closer she gets,
The better you smell.



Sweat.

Not available at Filene's, Jordan Marsh, Woolworth's, Bloomingdale's, Sears, the Golden Temple Emporium, New Words, Goodwill, the Food Co-Op.
Make it yourself at home.

Why would the Gay Community News take out this \$225.00 ad on our own back cover?

To give you straight talk about the gay consumer. There's an enormous amount of money in the gay market and not all of that market is reached by The ADVOCATE.

That's why we took out this full page ad. For we believe there are a lot of misconceptions about the gay market that need to be shattered.

Who is the GCN reader?

She or he is a lot like the two journalists featured on the right. They're GCN News Editor Denise Sudell (left) and Design Director Rob Schmieder.

Sudell is 24, has an annual household income of \$5200 (before taxes), borrowed dozens of books last year, consumed \$50 in groceries a month, spent \$30 on thrift shop clothes, ate out on the money she should have used to buy the 4 or 5 city newspapers she reads every day, and made a weekend trip to her home town, Philadelphia. Her education will be continued at Northeastern University's Law School if financial aid comes through. She rides a bicycle to work, listens to records and spends a lot of time doing silly things with another woman.

GCN Design Director Rob Schmieder is 25, has an annual household income of \$5200 (before taxes), and, along with the

other members of his household who are, respectively, a lesbian woodworker and

a man who works for a radical book and magazine distributor, owns

lots of kitchenware, a bicycle,

a 15-year old KLH stereo, a

waffle iron, two shaving

kits, a van that is usually

off the road,

lots of power

tools, and a

piano. Rob

rides his

bicycle

to



the office

and makes weekend trips to New York whenever he can afford Amtrak.

Working at GCN keeps him in shape.

He shops at Filene's Basement, Goodwill, The Salvation Army and local thrift and rummage sales. He holds a Bachelor's degree in an unrelated field and reads Heavy Metal, New Musical Express and Spare Rib. Last year he saw around 50 films, which wasn't half enough, but who can afford it; and visited Cambridge, Roxbury, Watertown and Dorchester.

Like most of the other 45,000 readers of GCN, Sudell and Schmieder are not necessarily male, not very affluent, and when they have disposable income patronize GCN advertisers. Together, these characteristics qualify the GCN reader as a near perfect target for a wide variety of consumer goods and services from groceries to movies, travel bargains, music and books.

New research offers insights into this unique market.

The remarkable amount of feedback we get from our readers tells us many things about this special group of people which are of significant value to advertisers.

The average GCN reader is anything but average. Unlike the readers of most "gay" publications, the GCN reader is as likely to be a lesbian as a gay male. She or he may not be as affluent as the Advocate reader, but the GCN reader is extremely active within the gay community, has a high political consciousness, and is very

concerned that her or his income not feed the fascist economy. The GCN reader respects the credibility of the people who show their support of the gay community by advertising in GCN.

She or he also appreciates GCN's lack of sexist and exploitative advertising of the sort often found in other gay publications.

The gay community reviews GAY COMMUNITY NEWS

"I read the GAY COMMUNITY NEWS with great pleasure and have recommended it to others several times — it's non-sexist, really covers news all across the country AND in Canada (and often elsewhere) and is serious, responsible, political, and damned interesting! And the book reviews are a special pleasure — often the best I can find anywhere."

—Joanna Russ, author of *The Female Man* and *On Strike Against God*

"GAY COMMUNITY NEWS is the most accurate barometer of the lesbian and gay liberation movement in the U.S.A. A non-profit venture run by a skilled and dedicated staff, it is one of the most important and progressive forces in the movement."

—Scott Tucker, Philadelphia

A free offer to potential advertisers. Our usual offer to possible subscribers.

Along with our rate card, we'll send potential advertisers a free copy of our current issue. You'll learn more about GAY COMMUNITY NEWS, a unique publication.

If you've ever thought about subscribing to GCN, why wait? We need your money! You'll discover GCN is the only national gay weekly with complete news, in-depth interviews, provocative reviews from a gay liberation and feminist perspective.

Yes, you can take us seriously.

There are not many gay publications that would have the guts to say what we just said in this ad. And there's only one gay magazine with the credibility among lesbians and gay males that can make your advertising investment pay off.

GAY COMMUNITY NEWS. We're the national weekly that lesbians and gay males can take seriously.

GayCommunityNews

- ☐ 3 years/\$62.50
- ☐ 2 years/\$45.00
- ☐ 1 year/\$25.00
- ☐ 6 months/\$12.50
- ☐ 3 months/\$6.00

Name _____

Company and Title _____

Street _____ (only if requesting advertising information)

State/Zip _____ City _____

Mastercharge/VISA accepted

GAY COMMUNITY NEWS offices:

22 Bromfield Street
Boston, Massachusetts 02108

GayCommunityNews

The national weekly that
lesbians and gay males
can take seriously.

Calendar

weekly events

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events (with info #s): volleyball 266-2147; running 825-0181; swimming 227-5363; tennis 744-5498; scuba 899-7630; fencing 731-6344; biking 275-1336; basketball 236-1914; rollerskating 625-3314.

Boston, MA — Gay Recreational Activities Committee (GRAC). Regularly scheduled events: basketball, swimming, volleyball and running. Info: 327-2620.

sunday

Boston, MA — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).

Boston, MA — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar, music. 10:30pm. (WROR, 98.5FM)

Boston, MA — Oasis, a Coffeehouse with entertainment. Tonight: Open hoot. Bring your talents and your instruments and sign up at the door. 355 Boylston St. (chapel entrance) Doors open at 7:30pm. No admittance after 8. \$2.

Cambridge, MA — Lesbian and Gay Folk-dancing. Third Sunday of the month (see also Saturdays). Phillips Brooks House, Harvard Yard. 12:30-2:30pm. Beginners welcome. Info: Beth 666-4278 or Michael 492-1339.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

Cambridge, MA — Merrymount Musical Society, a musical group for gay men and lesbians, offering informal concerts on the 3rd Sunday of each month. Interested musicians (& listeners!) call Mark 236-4888 or Rachel 742-7997.

Boston, MA — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

Boston, MA — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.

Cambridge, MA — Gays at MIT (GAMIT) meets at 5pm. Walker Memorial Bldg. 142 Mem. Dr. 3rd fl. Everyone welcome. Info: 253-5440.

Cambridge, MA — Closet Space, a weekly news, interviews and music program for lesbians and gay men. On WCAS, 740AM. 11am.

coming events

may 11 mon

Boston, MA — Organizational meeting for Lesbian and Gay Pride poetry Reading. Everyone Invited to share ideas, possibilities. Boston Gay Review/Fag Rag office. 22 Bromfield St. (near Park St.) 7:30pm.

12 tues

Boston, MA — Gay men interested in performing a short experimental theater piece for Lesbian & Gay Pride week (late June) should come to an open reading/meeting at the Cauldron Experimental Theater, 22 Randolph St. (near Dover T stop) 7:30 Info: Clover 445-3604.

Boston, MA — Black and White Men Together. Meeting and social time in the South End. Info: 566-7466 or 536-9420

Boston, MA — Community Center Publicity Committee meeting All are welcome to help with publicity for finding a meeting place for lesbians and gay men. 75 Chandler St. #5 (Bob Skibas). 4pm. Info: 426-7351.

Salem, MA — "The politics of human rights", a talk by Sen. Jack King presented by North Shore Lesbian and Gay Alliance. Grace Episcopal Church. 385 Essex St. 7:30pm.

13 wed

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Katherine Triantafyllou, original sensuous women's music. Wed. eves are women's nights. 355 Boylston

Acton, MA — Central Middlesex Social Club meets at 7:30pm. All Invited. Info: 263-9607.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sun. of the month. 1-5pm. Statewide political action group. Info: 228-8049.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: bring your talents and instruments and sign up at the door. 355 Boylston St. (chapel entrance). 7:30pm. \$2. All are welcome.

monday

Boston, MA — Lesbian and Gay Pride Committee meets every Mon eve at 7:30pm at the BAGLY (Boston Alliance of Gay and Lesbian Youth office, 128A Tremont St. (across from Perk St. stop), 4th floor. Come help plan for our June celebration! Info: 262-4777 (Voice and TTY).

Cambridge, MA — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brattle St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Boston, MA — The Front Runners running group. Jogging, running and racing for men and women. Weekly runs on Esplanade: M,W,F at 8 PM Info: 825-0181.

Somerville, MA — Women's Center Coffeehouse. 7:30-10:30pm. Entertainment for women every Mon. eve. at the Women's Center, 38 Union Sq. (above laundromat). Food and non-alcoholic refreshments. \$1 donation. Info: 623-9340.

Amherst, MA — Gay/Lesbian/Bi Rap Group. UMass. Campus Center. 6:30-9pm. Info: 545-0154.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

Brattleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

Boston, MA — Gay People of B.U. Meeting. Hartman Lounge, basement School of Theology, 745 Comm. Ave. 8-10pm.

tuesday

Boston, MA — Boston Area Gay and Lesbian Schoolworkers (BAGALS) meets on the first Tuesday of each month, for support and political action. 355 Boylston St. (church annex). 7:30pm. Refreshments.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

St. (chapel entrance) Doors open at 7:30pm. No one admitted after 8. \$3.

Cambridge, MA — Boston NOW Lesbian Task Force meeting at the NOW office, 99 Bishop Allen Dr. 7pm. New members welcome. Info: 661-6015

14 thurs

Boston, MA — GCN ALWAYS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. SEE THURSDAYS ABOVE FOR DETAILS. IT'S FUN!

Boston, MA — Community Center Fundraising Committee meeting. Anyone interested in helping get funds for a community center is welcome. 26 Irving St. (Karl, 3rd bell for top). 7:30pm Info: 227-8445.

Boston, MA — PERFORMERS! See 12 tues above for fabulous opportunity!

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Cambridge, MA — Women's May Dance and Slideshows (Women Loving Women and Erotica). Group School, 345 Franklin St. 9pm. Benefit for New England anti-racism workshop facilitators at National Womens Studies Conference on Women and Racism. \$3-5.

Cambridge, MA — Am Tikva. Israeli cafe night. 8pm. 312 Memorial Dr. Free. Israeli food and entertainment. All are welcome.

Boston, MA — "Something about the women", exploration of mother-daughter relationships by first all women's TV col-

New Bedford, MA — Rap group at the Aid Center. 18 S. Water St. 8-10pm. Info: 999-3141.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

wednesday

Boston, MA — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

Boston, MA — Walk-In VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

Boston, MA — Massachusetts Gay Political Caucus meets at 7:30pm every 2nd and 4th Wednesday of the month. Info: 471-8404.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Daughters of Billie's. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

thursday

BOSTON, MA — GAY COMMUNITY NEWS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS 5-ISH AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 426-4469.

Boston, MA — North American Man Boy Love Association (NAMBLA). Regular meetings on 1st and 3rd Thurs. 8pm. Glad Day Bookshop, 22 Bromfield St. (near Park St.) Info: 542-0144.

Boston, MA — Oasis Club. Food, disco, rap sessions and games. 9pm-4am every Thursday. 79 Broadway St. (Bay Village) in the Downtown Club. Gay club for everyone 18 and over. \$3 membership. Info: 338-8831.

Cambridge, MA — Daughters of Billie's. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

lective. Directed by Micki Dickoff. Discussion with the collective will follow the screening. 7:30 and 9 pm. Boston YWCA, 140 Clarendon. \$3.

Cambridge, MA — Common Ground (WMBR, 88.1FM) 8-9pm. John Ward of Gay and Lesbian Advocates and Defenders discusses GLAD's work and the prospects for gay legal rights.

Boston, MA — Glad Fridays: Visiting gay writers' series. Tonight: Tim Dlugos (NYC) and Dennis Cooper (LA). 8pm. Glad Day Book Shop, 22 Bromfield St. (near Park St.)

Amherst, MA — Lesbian and Gay Disco. Campus Center, 10th floor, \$2. 9pm-1am. All are welcome.

16 sat

Boston, MA — Community Center Needs Assessment Committee. Open to all who are interested in helping determine the needs of the Community Center now being planned. 75 Chandler St. (Bob Skibas #5). 10am. 426-7351. Special needs Info: 262-4777 (TTY and voice).

Boston, MA — Films by Feyson. See 15 Fri above.

Cambridge, MA — Men's Walk Against Rape and Violence. All men are welcome to meet at the Group School. 345 Franklin St. (Central Sq.) 10am. We will distribute leaflets opposing rape, violence against lesbians/gay men, and racial violence throughout the community. Women are encouraged to join at 1:30pm at the rallying point in Parrow Park, corner of Brookline and Chestnut Sts. In

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 428-7351.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Somerville, MA — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over laundromat). 6pm. Info: 623-9340.

New York, NY — Biweekly gay male "S/M" support group. 8pm. Info: Brian 243-3332 (8-10pm).

New York, NY — General meeting of the Committee of Lesbian and Gay Male Socialists at NY Marxist School, 151 W 19th St. 7th floor. 7:30pm. Info: 988-3012.

Boston, MA — N.U. Lambda, Northeastern University's social and support group for lesbians, gay men and their friends meets every Thursday at 245 Ell Center. 7pm.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

friday

BOSTON, MA — WE NEED HELP SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND SHARE ENERGY, REFRESHMENTS AND GOOD TIMES!!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

Boston, MA — Gay male cultural production group forming in Boston for local and national entertainers. Any interest or experience, call Dimid at (617) 445-3604. Leave message.

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

saturday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on. 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs eves) or 426-9371 (eves).

Cambridge, MA — Lesbian and Gay Folk-dancing. First Saturday of the month, 3-5pm followed by a potluck dinner. Phillips Brooks House, Harvard Yard. Beginners welcome. (See also Sundays). Info: Beth 666-4278 or Michael 492-1339.

Cambridgeport. Sponsored by EASIS. Info: 776-3452.

Boston, MA — Chiltern Mt. Club. Four events and info phone numbers: birdwatching (623-5368), pre-bug overnight climb (603-883-5583), Three Waterfalls hike (617-249-7612), Gay relationships discussion group (617-266-0612).

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Ends and Means Committee, a political satire that's daringly different. 355 Boylston St. (at Arlington) Doors open at 7:30pm. No one admitted after 8. \$3.

Boston, MA — "They fought back: Jewish resistance to the Nazis 1939-45", an evening of words, music and images. 8pm. YWCA, 140 Clarendon St. \$3. Info: 522-1005.

17 sun

Boston, MA — Planning meeting for N.E. Lesbian and Gay Conference (to be held in Boston June 19-21). all are welcome. 355 Boylston St. 1pm. Info: 628-1668.

Boston, MA — Community Center organizational brunch, an informal gathering of volunteers and supporters of plans to develop a meeting place for lesbians and gay men in Boston. 1-4pm. \$3. 9 Knox St. Info: Sasha 482-4978. Special needs Info: 262-4777 (TTY and voice).

Boston, MA — Community Center Search Committee. Meeting for those interested in helping locate a site for a community center. 62 Boylston St. (Sasha Alyson, #114), near Tremont. 6pm Info: 482-4978 (eves).

The deadline for Calendar Items is Tuesday at noon for the following issue.